

THE CONGREGATIONALIST

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Number 42



REV. NATHANIEL G. CLARK, D. D.

CHRIST for the world! This is the great lesson chanted in the temple service at Jerusalem, the inspiration of prophecy, the special charge of our Lord, illustrated in the lives of individual Christians of every race and clime, and, in the historical development of different nations, in singular correspondence to the purity and fullness of their Christian life. The providence of God prepares for it, making all material progress of use to the breaking down of prejudices and opposition, sweeping away the false teachings of centuries, beckoning us ever onward, while the successes that attend our efforts, so disproportionate to the means employed, reveal the presence of higher than human agencies. To us is given the great privilege of having part in the last and greatest triumphs of the Redeemer's work, in the spiritual and social regeneration of mankind. To us pre-eminently is given the establishment of Christian states and empires round the globe.—From Dr. Clark's paper, entitled *Our Great Trust*, presented to the meeting of the American Board in St. Louis in 1881.

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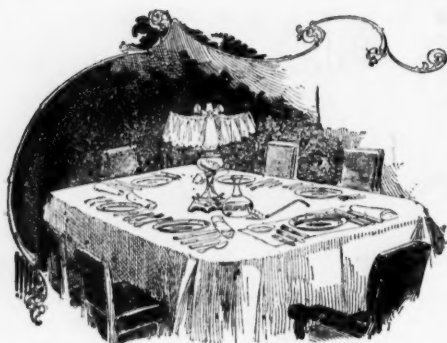
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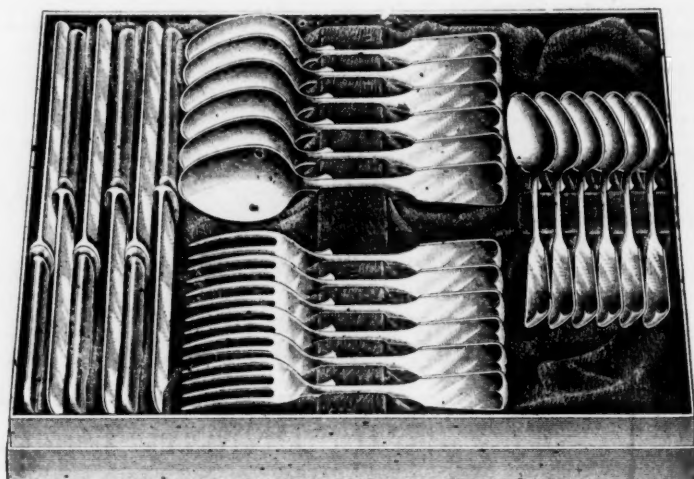
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THE CONGREGATIONALIST

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Number 42

THE REST OF 1894 AND ALL OF 1895 FOR ONE YEAR'S SUBSCRIPTION. Church Club Agents and others may begin at once their work of securing new yearly subscriptions. All such, if so requested, will date from 1 Jan., 1895, and the rest of this year will be sent free.

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1st Series of 20 numbers now complete. 2nd Series begins Nov. 1, and will be issued semi-monthly. First six numbers will be based on the *I am's of Jesus*. Subscriptions for Series of 1894-1895, at 25 cents each, will now be received.

1st SERIES, 1-20. 1—Thanksgiving. 2—Pilgrim Fathers. 3—Christmastide. 4—New Year. 5—Passiontide. 6—Easter. 7—Memorial Day. 8—Children's Sunday. 9—National. 10—EVENTIDE SERVICES: 5—Forgiveness of Sins. 6—Trust in God. 7—Days of Thy Youth. 8—House of our God. 9—Homeland. 10—Humility. 11—God in Nature. 12—GENERAL WORSHIP, 13—“Abide with us.” 14—“Eternal light of light.” 15—“I will extol Thee.” 16—“God be with us for the night is closing.”

We suggest the use of No. 1 for Harvest Home Services. Any of the Eventide Services are appropriate for the fall months. All are in print. Nos. 17-20 are suitable for any sermon theme. No. 20 ready this week.

WE must turn now from the American Board at Madison to the American Missionary Association next week at Lowell. An inspiring array of speakers is promised, not only prominent pastors like Drs. A. McKenzie, Lyman Abbott and C. M. Lamson, with men of political prominence like our Governor Greenhalge and Hon. Frederick Douglass, but an unusual number of men and women just from their fields of missionary labor, able to present with vividness and sympathy their work and its claims. Some who were at the Mohonk conference last week will be at Lowell to speak for the Indian missions. Some will plead the enlarging opportunities for the Christian Chinese to labor for their race in China, and many will tell of the educational and church work among the negroes, which has done and is doing so much to lift the seven millions of that race to Christian manhood and womanhood. This society, too, has its debt to face, and its financial problem is the problem of the churches. The attendance from the West at this meeting, owing to the hard times and the recent meeting of the board in Wisconsin, is not likely to be large, but its friends in New England and New York

ought to be there in force. Especially let not those neglect it who are near at hand.

It is not only at the end of January that good resolutions become tenuous and break. This is the time when resolutions made in the leisure and clear insight of the summer rest are under strain. There are hard-working men and women who promised themselves that they would keep up the country habit of outdoor exercise, who are slipping back into the old way of neglect. There are courses of reading and study, to be carried on in spare moments, which are being crowded out. There are pastors who promised themselves that they would find, or make, more time for acquaintance with their people, who are finding it a growing trial to close their study doors behind them. It is a good time to review these summer resolutions, and, if sober judgment confirms their wisdom, to renew them.

Another prominent public character has fallen from general esteem by his scoffing at the setting up of ethical and common sense standards for the administration of public affairs. Mr. F. R. Coudert is an eminent lawyer of the Roman Catholic persuasion, who last year severely denounced the candidacy of Judge Maynard, yet today he opposes the foes of Tammany misrule and says that to talk of conducting the affairs of a great city as those of a great business corporation “is lovely talk, quite suited for Sunday school children.” We prefer the position of another Roman Catholic lawyer, Mr. Charles J. Bonaparte of Baltimore, who told the Roman Catholic students of Harvard last winter that they could not be bad citizens and still be good Catholics, and his interpretation of what good citizenship is may be easily discovered by those who will study his record as a citizen of Baltimore or as a founder and officer of the National Municipal League.

No one is well equipped to overcome beliefs which he holds untrue but does not clearly understand. A better understanding of the different denominations on the part of Christian leaders is resulting in a closer fellowship and at the same time a modification of extreme sectarian views. Any denomination ought to have enough confidence in its membership and in the superiority of its own creed and government to be willing to compare itself fairly with others. Especially ought those in preparation for the ministry to know the reasons why other denominations differ from their own, and these reasons are most likely to be fairly stated by representatives of these other denominations. Our theological seminaries have lectureships to explain the history and principles of Congregationalism. Why should not provision be made for a lecture before each class from a representative of each of the leading denominations, setting forth its distinctive character and claims? Would not all Protestant churches be brought closer together through such

lectures and the discussions which would follow? Would not the Roman Catholic Church be more fairly treated and its errors more effectively exposed if some of its accredited leaders could be heard in Protestant seminaries? Our ministers ought to learn at first hand the beliefs they would disprove as well as those they would teach.

DR. CLARK'S RETIREMENT.

The list of men who have served the American Board as secretaries is a veritable roll of honor. To them the Board owes more than is generally realized. Whatever historic prestige, financial standing and conspicuity among the great missionary societies of the world it has attained is due in large measure to the officials who have presided over its affairs. Dr. Anderson, Dr. Treat, Dr. Means, Dr. Alden were men of no ordinary caliber. They possessed the qualities of mind which we associate with statesmanship. The dignity and force of their characters impressed every one. Their terms of service coincide with the years of the board's prosperity and expansion. Not more indelibly does a long pastorate stamp its spirit upon a community than does a long and faithful secretaryship inure to the advantage of a benevolent society.

And now to the number of past secretaries is added another, Dr. Nathaniel George Clark, whose portrait we present to our readers this week. His name has long been familiar in many families which the *Congregationalist* visits, and there will be universal pleasure in looking upon the strong and benignant countenance of the man who, after nearly thirty years of hard work, retires to that freedom from care which he has fully earned. Many and just tributes were paid him last week in public and private at the Madison meeting, where his retrospective and farewell address was read, but much of the appreciation and many of the good wishes in the hearts of individuals throughout the country may never be formulated in words, and for these silent yet grateful ones we would speak.

The great work of Dr. Clark's life, that for which he will be remembered longest and the memory of which he will cherish most tenderly, has been done in connection with the American Board. In saying this we are not disparaging the influence he exerted in a professor's chair, from which he was called in 1865 to be one of the foreign secretaries of the Board. He brought to his new position the enthusiasm of early middle life, a mind disciplined by his college career at Burlington, Vt., and his seminary training at Andover and then at Auburn, enriched by travel and study abroad and matured by the responsibilities incident to a teacher's life. Behind him was a godly, sturdy New England ancestry, and his simple, gracious manner must have been, in part at least, a heritage from some courtly gentleman of the old and, alas! now obsolescent school. Dr. Clark, too, has always been fond of books and has kept him-

self abreast of the best literature of the day, so that one who touches him only casually receives the impression of a thoroughly cultured man.

No missionary in the dark places of the earth ever devoted himself more unsparingly to his work than has Dr. Clark here at home fulfilled the difficult and delicate duties of his position. In correspondence with scores of missionaries, he has not only endeared himself to them but has given constant and valuable advice on a great variety of perplexing questions. He has taken long and sometimes perilous journeys that he might better acquaint himself with the condition and needs of the foreign field. He has pondered long and studied thoroughly the problems relating to foreign missions, and has met with rare wisdom new exigencies as they have arisen. The papers which he has presented to the annual meeting have been positive contributions to missionary literature. He has pleaded the cause he loves in hundreds of pulpits and attended numberless associations and conferences, and at the International Congregational Council in London three years ago he was received with a welcome whose warmth was not surpassed by that accorded to any American delegate.

Interested as he has been in all the missions under his care, Dr. Clark has taken peculiar pleasure in the Japan Mission, which he is fond of saying was born in his house and which has had its growth and development under his guiding hand. The letters received of late at the Board rooms from the workers in that country, and, indeed, from all around the world, have contained extremely touching references to the fact of Dr. Clark's retirement and the regret consequent thereon.

How Dr. Clark bore himself through the strife which has shadowed the recent years of the Board's history is well understood. Deprecating it from the start, pained to see his brethren differing, recognizing that neither side was wholly in the right, ready to sacrifice himself in the interests of peace, he took that hardest of all courses, the middle path, and kept it to the end. How good it is that before he leaves his position he has witnessed the entire passing away of the clouds.

Bringing to his secretaryship a splendid consecration, he has conferred upon it a glory which must have its reflex influence upon all our missionary work. A position which to some might seem humdrum on account of its multitudinous details he has dignified. His creative and administrative abilities have found there ample scope. Henceforth, with such men as he and his associates and predecessors in mind, the secretaryship of the American Board, with all its routine duties, must seem to every young man a position of commanding opportunity. Surely, to have a share in overseeing and directing the activities of the Church of Christ in the greatest enterprise committed to its trust is a work which no man can call commonplace and narrowing.

To those of us in the Congregational House, among whom Dr. Clark has gone in and out for so many years, his retirement brings a peculiar sorrow, for in the great simplicity and tender-heartedness of his character he has shown to us that a life burdened with many petty details of administration, beset with great problems involving world-wide interests, may still be a life hid with Christ in God. We have often felt

like saying as we looked on him, as the Saviour said to the Nathaniel whose name he bears, "Behold an Israelite indeed, in whom is no guile." Long may he be spared to bless us and others by his words and presence. Sweet in coming days may his enjoyment be of fellowship with the Father and His Son Jesus Christ! Late may he return to the skies!

THE AMERICAN BOARD AT MADISON.

We have looked forward to the meeting at Madison with much satisfaction. We anticipated that it would prove, as it did, one of spirituality and power. During the year we have heard no complaints of the management of the Board, and, although the debt has somewhat increased, it cannot be denied that, if the stress of the times be considered, contributions have been encouragingly large. With the revival of business we cannot doubt that they will be large enough to wipe away the debt and enable us to carry forward the work on something like the scale which its importance demands. Upon the whole we believe the decision of the special committee on finance, not to attempt to pay the debt at once, but rather to put forth every possible effort to increase the constituency of givers, was wise. We trust that the co-operating committee in Boston, New York, Chicago and on the Pacific coast will not give up their task till they secure a contribution every year from every church in the denomination and from every member of every church. If this were done the power of our churches in their home work would be immensely increased. Doubtless the neglect to give is due less to set purpose to overlook the claims of foreign missions, or to indifference, than to ignorance of their pressing needs and their vast accomplishments. How any pastor can fail to give his heartiest support to this new endeavor to interest *all* in the work of giving the gospel to the world we do not see. Christianity and foreign missions are synonymous terms.

It was with special gratification that we observed the harmony existing between the Prudential Committee and the corporate members. We are glad to see with what care the thirty-nine new members of the corporation were selected, and with what evident desire to give adequate representation to every portion of the country, yet without neglecting the claims of those States from which the largest gifts to the Board have always come. We miss some familiar names from the committee chosen this year, but this is because physical infirmities or the pressure of business obligations preclude attendance on its weekly meetings.

A marked feature of the meeting was the cheerfulness and courage of the missionaries. None of them were indifferent to the difficulties of their field, but all seemed to look upon them as incident to a work which God has promised to make successful. Even the lack of funds was referred to more than once as a test of faith in God, and of the readiness of His church to heed His call to go forward. No one could be found to advocate any backward step. The cry was, Follow the Master whithersoever He leads. Resolutions sometimes mean very little, but we are thankful that the Prudential Committee was so unanimously and heartily instructed not even to consider the expediency of abandoning any of our missions in the Turkish Empire or anywhere else. At the same time the committee was asked to do

all that is possible to bring the missions up to self support.

That Mr. Moody's presence at these meetings, his prayers and addresses, and the singing of his helper, Mr. Jacobs, were a real blessing we cannot doubt. The words of the missionaries, both in the regular sessions and in the woman's meeting, were of exceeding interest. We are sometimes inclined to ask if it might not be expedient to plan to give these missionaries a little more opportunity to tell us what they have seen, and what they want the churches at home to do. Why might not a missionary address be substituted, now and then, even for the annual sermon? For the era of peace which has begun and for the meeting at Madison we express our gratitude to God, and our conviction that it is the beginning of a series of missionary meetings which will bring special and rich blessings to all who attend them.

FREEDOM OF WORSHIP IN HUNGARY.

The lower house of the Hungarian parliament has just passed a new freedom of worship bill but the upper house has rejected it. Its provisions are of general interest because they bear upon the relations of Church and State. Certain religious bodies are recognized by the civil government. These are the Roman Catholics, the Old Catholics, the Greek Orientals, the Gregorian-Armenians, the Jews, the Unitarians, and the adherents of the Augsburg, Lutheran, and Helvetic confessions. The authoritative declarations of these bodies have been approved by the government in respect to morality and legality, and each citizen may belong to whichever of them he prefers.

The point at issue in connection with the bill was whether additional liberty should be allowed. The measure provided for the perpetuation of the civil control, but so enlarged freedom under it that practically it was neutralized. It is open to question whether the passage of the bill would have much increased the actual religious liberty of the people. As things now are, one may belong to any denomination which he likes best, whether recognized by the government or not. That is, no attempt is made to interfere with personal choice. And any denomination, whether recognized yet or not, which can convince the authorities, as most of them readily can, that its distinctive tenets include nothing immoral or illegal, can be reasonably certain of official approval, involving permission to hold public worship.

In no country would the claim to be merely observing ordinary denominational usages be admitted as a sufficient justification of immoral or illegal conduct. The only apparent possibility of hardship under the law is that, where public feeling sets strongly against a given religious body or movement, the recognition which ought to be conceded by the authorities may be unfairly withheld. This, we believe, has often happened, especially in Austria, which has substantially the same law, and to the disadvantage of American missionaries. But where so large a religious liberty is allowed, and where an increase of that liberty is so popular that one house of parliament has passed a bill in favor of it, there is increasingly less probability that the existing law will be often or severely applied to orderly adherents of any form of religious faith. The present state of things affords a

marked and gratifying contrast with that which existed a score of years ago.

WHAT PROPORTION OF HIS INCOME SHOULD A CHRISTIAN GIVE?

Each Christian must answer such questions as this for himself. No rule has been, or can be, laid down for general observance.

The position, taken by some, that he ought to give to God in one or another form a tenth of his income cannot be maintained successfully. The obligation to do this was laid upon the Jews and before the Christian era in which we live. The Jewish dispensation with its various provisions is for Christians a subject of historic and reverent interest and study but is not necessarily to be otherwise regarded. We are under no more of an obligation to give a tenth because the Jews were than we are to practice circumcision or abstain from eating pork.

Christ put the relation of His followers to this and most other matters upon a nobler basis than that of Judaism. He declared not rules but principles of conduct. So far as we have absorbed His spirit, we recognize it as not only a moral obligation but a privilege to give to good causes according to our ability. We also understand that some are able, and should be ready, to give away a much larger proportion of their incomes than others. A tenth, for example, is as much too little to be given away by some as it is too much by others.

We should not think it worth while to alude to the question whether debt-paying ought to have precedence of giving, had not the point been gravely argued by some. If a man has debts, yet is quite able to pay them, as often happens, there may be an alternative. But if he be not able to do both and payment of his debts be due of course he ought to pay them before he can have the right to give money away. As for systematic in contrast with impulsive benevolence, there can be no doubt of the greater wisdom and value of the former. The great thing is to cherish the spirit of stewardship instead of that of absolute ownership of our property.

Undoubtedly it is true that most Christians easily could afford to give away considerably more than they do give. The average contributions of professing Christians, large as their aggregates are, are scandalously meager. There is imperative need of a quickening of conscience on this subject. In hardly another direction does the spirit of self-sacrifice need more earnest culture. But, after all, each must decide for himself how much he ought to give.

THE WEEK IN REVIEW.

That the United States Army and the Volunteer State Militia have in these latter days come to be the police force of the community may not be a welcome thought, but it is one that has to be entertained. Moreover, in view of the events of the past year, it may prove to be a welcome thought even to know that there are two strong forces that can be depended upon to protect the community in its right to exist under normal conditions of industry and enjoyment of the fruits thereof. The conviction prevails among military men at Washington that hereafter the army should be concentrated near the great cities, and orders for such a concentration have been issued already, and the change from the

prairie post to proximity to the cities has begun. Major-General Schofield, in his annual report just made public, pleads for the enlargement of the army for this purpose, confessing that the military resources were taxed nearly to the extreme limit last fall. Moreover, he cites China's present plight as an example of a nation large in area inadequately prepared to resist invasion as a sermon to us that no nation, however populous or wealthy or isolated, can reckon on immunity from attack. Hence the necessity, not only of increasing the army as a domestic police force, but also of fortifying our great seaports so as to repulse the most formidable enemy.

As for the reliance that we may put in the militia, if Massachusetts's force is typical, then our faith is not without reasonableness. In order to test the rapidity with which her troops could be concentrated at any given point, and in order to give to officers and privates that experience and development of *esprit de corps* which comes from the massing together and handling of large bodies of soldiers, the commonwealth decided to mobilize its militia in Boston on the 9th, and it was well worth the \$15,000 which it cost. Nearly 6,000 men arose early. They arrayed themselves in service uniform and, in many instances, traveled far and late. They practiced the riot drill, were maneuvered by officers whose messages were often conveyed by couriers on bicycles, or by watchmen in the signal towers using with great success the signal code. The historic Common was the arena where the ambulance corps went through mock operations that extorted praise from the most critical of professional witnesses, and then, in mid-afternoon, the entire body of men marched through the streets with a swinging gait and a sense of power, filed past thousands of applauding fellow citizens, and ere midnight all were in bed, though the homes of some of them were in distant Berkshire and Cape Cod. No insubordination was seen; no drunkenness noticed. Every man seemed to feel that he really was on duty, not on a lark. The veteran war correspondent, C. C. Coffin, says the evolutions of the day were admirably devised and promptly executed, and he only voices the opinion of all who saw the events of the day when he says:

The people of the commonwealth may lie down to sleep in peace, may pursue their daily avocations without a thought of turmoil or trouble in the State, for anarchy will gain no foothold in this commonwealth so long as such men as I have seen today compose the militia of the commonwealth.

As for the men who marched, they had so much proof of the popular regard that they doubtless feel amply repaid for their sacrifices.

The unusual degree of interest and importance which attaches to the approaching New York municipal and state elections is indicated by the remarkable number of voters registering. Evidently the stay-at-homes of high and low rank are aroused, and the result—good or bad—unquestionably will reflect the popular will more exactly than most elections do. Our New York correspondent in his letter tells of some of the developments of the week. Too good to be believed possible a month ago, it now seems as if the line would be sharply drawn in the coming municipal contest between the forces of non partisan, honest citizenship and those of personal plun-

der. The State Democracy, the German-American Union and the Republicans have indorsed the candidates of the Committee of Seventy. Tammany, their common foe, in order to secure a respectable figurehead for its ticket, has been compelled to choose Nathan Straus, who, though not a member of Tammany Hall, has, as a member of the park board, been so subservient and weak a tool of the machine that the *Sun*—the Tammany organ—refuses to support him for mayor. Mr. Straus as a business man doubtless is honest, and as a philanthropist has done much to relieve distress. If elected he would be a pliant nonentity. But his fate promises to be overwhelming defeat at the hands of the people no longer willing to be fooled, and made indignant by the daily revelations of the probe which the Lexow committee is sending down into the mass of official filth.

This committee last week was surprised by the advent on the witness stand of minor police officers, who refused to perjure themselves to shield their superiors. This may indicate the dawn of the day when bottom facts respecting wickedness in high places will be found. The committee, also, after hard work in prodding the memory of the witness, secured direct evidence from a business man, manager of a great steamship line, that he had paid directly into the hands of a police captain the sum of \$500 per year, as that officer's share in the total ransom which the company was compelled to pay to secure protection for its property. Of course testimony of such kind from such a source—though it come ever so reluctantly—is weightier than tales of extortion from the criminal class, truthful though they be.

The situation politically in the Empire State is as peculiar and significant as that in its chief city. The Republican candidate for governor, Mr. Morton, in his letter of acceptance, wisely let it be seen that he has no sympathy with the A. P. A. In this he is braver and longer headed than his party's platform. The "machine" Democratic candidate, Senator Hill, has begun a sharp campaign and already made several speeches which indicate the desperate strait in which he finds himself. Forgetting, apparently, his recent contemptuous references to the administration and the Wilson-Senate tariff bill, he now eulogizes them. Oblivious, apparently, of the popular burial of Maynard—his tool—he answers charges of complicity in the steal that led to that rebuke by intimations that it was a minor matter, deserving to be forgotten by the voters. Unfortunately for him, but fortunately for republican institutions, there is convincing proof on every hand that there are genuine patriots in the Democratic ranks, who refuse to forget Mr. Hill's past record as a "boss" and as a legislator, and these have met and nominated Mr. Everett P. Wheeler of New York City as governor, he and they standing on a platform of tariff reform, honest money, business administration of municipalities, and utter repudiation of Mr. Hill and his ilk. That many Democrats who disliked to vote for Mr. Morton, but could not vote for Mr. Hill, will vote for Mr. Wheeler is well known.

Just how many there will be is problematical, especially since there is such a diversity of opinion as to action among men with the same general theories and ideals.

Thus Mr. William C. Whitney, who is not of the Hill-Murphy-Crocker crowd, advises all Democrats to vote for Mr. Hill now because of the disastrous effects upon the party's national tenure if the party should be defeated in New York this year. Occupying a middle ground are the men like ex-Secretary Fairchild, who support Wheeler but accept the other machine ticket candidates and will labor for a Democratic Legislature. Lastly there is the element represented by the New York *Evening Post*, which hates Hill so utterly and desires the regeneration of New York City so fervently that it believes in casting a full vote rather than a half vote against Hill by voting for Morton rather than Wheeler, knowing that the larger the majority against Hill the deeper his grave, and recognizing that unless there is a Republican Legislature and governor to aid the new mayor he can practically do little in the way of reformation.

The year 1893 was one of ferment in Belgian politics. The masses arose and demanded the franchise independent of property qualification. Not without violence was the political reform wrought, but when it was secured the number of electors had risen from 133,039 to 1,200,000, most of whom went to the polls last Sunday and voted for members of the national parliament. This first test of what is substantially universal suffrage and of compulsory voting has peculiar interest. It was such a swift, thorough extension of the suffrage. And yet it was modified so that a man of family, a man of property and a man of education had additional votes given to them. Moreover, the principle that the state has a right to compel a citizen to vote was indorsed in the new constitution, and the meager, conflicting reports of the result of the election, which are all we have as we go to press, clearly reveal this much, viz., that on this question, as on so many others, it is easy to legislate and quite another matter to execute. If it is safe to infer from very meager data, the election would seem to indicate that the new voters had ground the Liberal party between the Clerical upper and Socialist lower millstones.

The condition of the Czar of Russia is such that a board of regents is to be appointed to rule in his stead while he seeks the shores of the Mediterranean to accept the hospitality of the King of Greece, and avert for a brief time the fate that seems inevitable. That the regents or the new czar, whoever he may be, will be as conservative as Alexander III. is improbable, hence the keen interest which Europe—and Asia for that matter—has in the prognostications of the expert physicians and in the degree of vitality which the royal patient may reveal. Be the outcome what it may, or the time when it may, the great semi-barbaric empire doubtless will continue to reach out after Asiatic territory, and while the fresh reports of still other Japanese victories come to us, there also come dispatches chronicling the re-enforcement of the Russian-Asiatic frontier garrisons and a readiness to be in at the dismemberment of the stricken Chinese empire—if dismemberment is to be.

Japan now controls the Gulf of Pechili. Wi-ju has been captured, with scarcely a blow struck in its defense by the Chinese, and Japan, now in control of all of Korea, cer-

tainly is hurrying her troops on to Mukden, and perhaps to Peking. That European nations have been urged by China to interfere is altogether probable, and a certain understanding between England, Germany, France and Russia as to their protection of their subjects in China is already secured, but the degree of interference which may bring on a European war no power seems very eager to take. Germany and the United States already have, it is said, politely declined to pull China's chestnuts out of the fire, and the London *Times* says the only policy for Great Britain and Europe is to keep "hands off," let the result to China be what it may.

IN BRIEF.

The *American Missionary* for October announces as among the attractions of the anniversary meeting at Lowell next week "living pictures," to be given by missionaries and workers from the field. Has it come to this?

One of the candidates for governor in New York State, Mr. Wheeler, is a man who has lived for a time in a social settlement on the east side of the metropolis, there studying the life of the unfortunate and giving to them his wisdom and sympathy.

Some of the Indians have well-developed socialistic ideas. Their creed was tersely put by a squaw to Miss Sybil Carter, "Government supports everybody." Our government has done much, too much, to teach this kind of socialism to Indians.

An Indian nurse, trained at the hospital in Hartford, Ct., won many friends at Lake Mohonk last week. More than a dozen Indians are in training in different places for this profession, and those already graduated have proved their fitness for it and are in much demand.

Some of the brethren struggled to suppress a smile when the reverend doctor who addressed the last Boston Ministers' Meeting, in the midst of his earnest and eloquent paper, quite unconsciously perpetrated the following rhyme:

Whatever else we may think of Carlyle,
We are sure he hits it once in a while.

In response to a strong appeal from Dr. Newman Smyth, president of the Law and Order League, the police commissioners of New Haven have ordered a thorough investigation of the whole department, and it is probable that there will be a general housecleaning. In Dr. Smyth, as in Dr. Parkhurst, iniquity has a fearless and persistent foe.

"He [David Swing] was better hidden in Christ" than was Henry Ward Beecher, says the *Western Christian Advocate*. The mother of the sons of Zebedee attempted to induce Jesus to make comparisons between His disciples. Jesus declined in words that clearly revealed His recognition of the principle that the weighing or measuring of souls would better be left to their Creator and Judge.

It is wonderful how quickly the idea of "Christ for the world and the world for Christ" takes possession even of savages who have been converted to Him. Bishop Whipple of Minnesota says that the first gift he received for Indian missions was \$75 from a negro school at Cavalla in Africa with the message, "Give it to carry the gospel to the heathen in America."

Our staff correspondence this week will be found uncommonly rich and readable. Besides the regular New York letter we have the freshest news from Japan and Australia, while our London correspondent furnishes an exceedingly full and interesting report of current matters in the British metropolis. This

department of the paper is of increasing value to those who would keep in touch with what is going on at the great centers of the world.

The Prudential Committee of the Board loses one of its ablest lay members in the retirement of Hon. Joseph S. Ropes, who has been a faithful attendant on the meetings since 1870. For the last year he has taken the journey each week from Norwich, Ct., where he now resides, in order to be present with his brethren. His has been a beautiful and whole-hearted service for the board, and we regret much that advancing years make it seem wise to him to lay down his office.

We have said it before and we say it again with all the emphasis we can command. Please do not direct matter designed for the paper to any of the individual editors of the *Congregationalist*. Within a short time some vexatious delays in insertion have been due to this propensity. The notion that an article or poem is more likely to be published if directed to somebody one knows on the paper, or if tendered in person at the office, is one of those popular fallacies which seem to demand frequent exploding.

That was an unusual combination of attractions at one of the evening sessions at Madison last week: a paper reviewing twenty-nine years of intense effort on the part of a missionary secretary to give the gospel to the nations beyond; a veteran missionary, Dr. Hamlin, who has been owned of God to lay the foundations of a college which has revolutionized kingdoms; and an evangelist, Mr. Moody, who has preached the gospel, day and night, on both sides of the Atlantic, to more people than any other living man. No wonder enthusiasm mounted high.

Little does the public know of the pangs which an editor experiences when he is obliged to send back a manuscript to a writer who in submitting it says: "If you return the article I shall very naturally conclude that it is below par, and, instead of being discouraged, I shall work the harder until I can write one that won't be." There must be stuff enough in that ambitious and persistent young man to make a second Oliver Goldsmith or William D. Howells. Occasionally, however, we get a letter from a would-be contributor which breathes a different spirit.

Even after the shocking revelations of cruelty and corruption which have discredited the police force of New York City, we can discover, we are sorry to say, few signs of repentance. Rogues usually hunt cover when public opinion is aroused against them, but these official rogues seem to be without shame, as they have been proved to be without pity. If the hour of repentance and reformation ever comes, we suggest as a motto to the reorganized force the advice of John the Baptist when the soldiers asked him what they should do. "Do violence to no man," he answered, "neither exact anything wrongfully; and be content with your wages."

A worker in one of the missions of Boston asks us to direct her to a bookseller in the city where a person at labor all day can find in the evening a supply of Bibles, religious books and papers from which to purchase if occasion demands. She affirms that she has diligently searched for such a place and cannot find one, much to the impairment of her efficiency as a laborer in the vineyard and detriment to the cause of soul-saving. It certainly ought to be as easy for the wage-earner or missionary to purchase religious literature after sundown as it is for the wage-earner to purchase the vile chronicles of crime, or salacious fiction. Is it?

The Secretary of the Treasury estimates the revenue from the new tax on playing-cards at

\$2,000,000. This, at the rate of two cents a pack, allows 100,000,000 packs a year for the amusement of the American people—or something like a pack and a quarter for every man, woman and child in the country. Taking into account the households in which no playing-cards are used and the other households in which the lifetime of a pack is very long, there must be a great number of our fellow-citizens who devote much of their valuable time to the wearing out of cardboard for the benefit of the manufacturers and the government. Fortunately, this is a tax both of money and of time which no one is compelled to pay.

A prominent member of Plymouth Church, Brooklyn, gives this testimony as to the venality of the Democratic machine in that State, which he as an honest Democrat is fighting:

I know of one case in which \$75,000 was demanded by it from one corporation, and I have personal knowledge of several instances in which \$50,000 was paid. But more, I know of a recent case in which the State machine received \$150,000 from one concern as tribute for doing a simple act of justice.

And yet there are good men who, for fear of something that may happen in 1896, are willing that such robbery should continue during 1894-95 or forever.

It will be well, in considering future methods of arresting the attention of those who ought to be interested in missionary work, to weigh the suggestion indorsed, we are glad to see, by the *Boston Herald*, viz.:

It is within the power of the great missionary boards to furnish the daily press important information concerning the fields in which their men are laboring. This news is often greatly needed, and if the missionary boards were alive to their opportunity they might supply the public with information nowhere else accessible that would indirectly bring their mission work before the people. This is a legitimate thing to do, and in this way the newspapers can render important aid to missions.

At the recent Unitarian Conference in Saratoga Prof. W. C. Robinson of the Yale Law School, as a Roman Catholic layman, gave his views of The Mutual Relations of the Roman Catholic and Protestant Churches. He repeated this talk in the United Church, New Haven, last Sunday evening, and Judge Simeon E. Baldwin followed him with a statement of the Protestant position. If the press dispatches are reliable Judge Robinson's pastor and priest, together with not a few of his fellow lay members of St. Mary's Church, sat with Dr. Munger's people and listened to this friendly discussion of the basis of comity. If this is so it was a rare spectacle, pregnant with great significance if it should cease to become unusual.

An interesting case before the Roxbury municipal court has attracted public attention the past week. Mr. John Wriston, who is preaching for the Union Evangelical Church at Revere, was charged with performing marriages illegally, not having received ordination according to the usage of his denomination. Several of our local Congregational experts were summoned to testify in regard to ecclesiastical usages, and there was considerable fencing back and forth among the lawyers as to just what constitutes "authority" in our denomination. Mr. Wriston claimed that his church conferred on him all the powers of an ordination. This raised the question as to whether, even if the church so understood the matter, it would be acting properly in ordaining without the instrumentality of a council. The case is one of marked importance, and the principles at issue we shall discuss more fully hereafter. Suffice it now to record the fact that the young man was adjudged guilty, and was fined \$50, which he promptly paid.

Mr. Moody's evangelistic campaign in North-eastern Pennsylvania, brought to a close last week, has been marked by unparalleled success in winning hosts from a class not easily

reached. The movement started in West Pittston last June, the meetings being held in a tent which seated about 600 persons; but interest grew steadily, until at the final services in Scranton a tent accommodating 1,500 was far too small for the throngs of people who were attracted. Some of the other places in the anthracite coal region where the tents were set up were Wilkesbarre, Miners Mills, Kingston, Ashley and Nanticoke. Mr. Moody was able to be on the ground only a portion of the time, so the immediate direction of the campaign fell to Evangelist Whittle, and he was efficiently aided by Evangelists Bliss and Shivera. The work closes not only with remarkable spiritual results, but with the gratifying assurance that the great expense has been met promptly and heartily. Surely Mr. Moody, as he vibrates back and forth between the East and the West, is scattering seeds of blessing far and wide. The earnestness of the man seems to take on greater intensity from month to month.

STAFF CORRESPONDENCE.

FROM NEW YORK.

Politics Again.

It is the same old story. Politics and the police investigation are still the two topics of talk in and out of the newspapers. The candidates are at last all nominated for the State three tickets, Democratic (Tammany), Republican and anti Tammany Democratic—not to speak of a Prohibition ticket said to have been made up. For city officers the main strength of the fight now seems more and more likely to be waged, as the best citizens have sought diligently that it might be, between two parties—on the one hand the Tammany horde, with a few reputable men at the head, for reasons best known to themselves, and the vast following made up of such as they are and are now becoming known all over the land to be. These have shrewdly nominated for mayor Mr. Nathan Straus, not a member of Tammany, though hand in glove with its ruling spirits. He is a German by birth, a Georgian in early life, a Hebrew, a business man who has made many friends among the poor in these hard times by giving them, or selling them at very low rates, milk and other foods. If a nominee of Tammany could yet be free to act for himself, many clean men might vote for Mr. Straus. But, as it is, voters have been too many times taken in by officers who before election were "better than their party."

On the other hand, those opposed to longer endurance of boss rule, with its oppression and robbery, feel happy in their nominee, Mr. William L. Strong, a merchant and banker of well-known honor and integrity, high minded, non-partisan, an eminently just man. It looks as if the line of division between law-loving citizens and the lawless rabble were to be drawn here more sharply than ever before, and, strange as such a result would be, many judicious men are really expecting a victory for law and decency. Not a little reliance is being placed on the organized help of women, under the lead of Mrs. Josephine Shaw Lowell, friends of good government, whose consciences are aroused against the abuses of the city's present rulers. They are cheered in their efforts by the warm approval of Lady Somers.

Still after the Police.

Every thrust of the Lexow spade into the police investigation mire brings up matter more malodorous than was the previous stratum. The latest revelations are of police collusion with and protection of

"policy" gamblers, dishonest pawnbrokers and other forms of blackmail, the proceeds of which have at length been traced beyond the subordinates to at least two more captains.

Further public indignation has been needlessly roused by what on-lookers call most brutal clubbing assaults by one or two police captains and their men upon a procession of striking cloakmakers, who were gathering and marching under "protection" of a written permit from Superintendent Byrnes. The charges are being investigated by the proper authorities, and if sustained there may be added a fresh delegation to the recent show before the Lexow committee of one hundred champion clubbers of the world.

And now even the poor rumsellers of the city are after their old friends in blue coats. Several of them have been interfered with in their violation of the excise laws—a proceeding so unusual that they were stricken dumb. But their protector, the Liquor Dealers' Association, has come to their help with a plaintive address, rehearsing the tyrannous acts of the superintendent in preventing thirsty citizens from getting their needful drink at such times and places as they choose. It is a melancholy case, but if Hill is elected and Tammany's reign is prolonged the appeal will be heard and the thirsty will be abundantly irrigated.

General Booth.

Great preparations are being made here for giving to Gen. William Booth of the Salvation Army a welcome to New York and to America such as few men have ever received. A mass meeting reception is proposed for Oct. 22 in Union Square at 6 P. M., a demonstration by 3,000 delegates at Carnegie Hall in the evening, with an address by Dr. A. H. Bradford. The next day Mr. Depew may welcome him to the city, also in Carnegie Hall, and in the afternoon in Association Hall he will meet members of the auxiliary league and their friends. Should he live through all this he plans to leave for his westward tour on the 27th.

A Good Talk.

There is never a dearth of good talkers in Brooklyn, but not every audience gets so well paid for an evening's attendance as did the Y. M. C. A. of the eastern district, who, on Wednesday evening, heard the address of Dr. St. Clair McKelway, editor of the *Eagle*. It was full of sound, fatherly advice to the young men on the wise choice of companions—whether men, women or books—education, health, politics and religion. Among his closing words were these: "Do not be afraid to be religious. Christ is not ashamed of us, though too many of us have given Him a right to be. Stand up in the integrity of your religious and moral nature. The creed of your life will tell more about you than the creed of your tongue. The Saviour said, 'If you do the things which I direct, you will know the truth of things which I declare, and the truth shall make you free.' Hold fast that which is good. If it is good for your soul you will know it. And if in the life that now is you make your own life sweet and true, and that of others sweeter still, the life that is to come should have and will have no terrors you need fear to face, but all the blessings that your heart could crave."

A Heavy Loss.

Religious and business circles have been more than usually moved by the unexpected death, on Oct. 11, of Mr. Camden C. Dike,

one of the earliest and most prominent members and a trustee of the Church of the Pilgrims. He was born in Providence in 1832 and when a boy came to Brooklyn, where he has been prominent in financial and Christian enterprises until now. His death is a great loss, not only to the Church of the Pilgrims, but to all the churches, literary and benevolent institutions of Brooklyn and vicinity, and to the multitudes needing a friend and helper, whose lives his Christian love and beneficence have sweetened.

Various Items.

Brooklyn's Board of Education is taking steps to stop the clamor about the city's overcrowded schoolhouses. Plans are being prepared for three new buildings—two to accommodate from 1,200 to 1,300 pupils each, the third to seat from 1,800 to 1,900. The purpose is to have the first two ready for use by Aug. 1 and the third on Sept. 1, 1895. The three are to cost about \$330,000. That Brooklyn series of meetings "for the deepening of spiritual life" is proving to be a success. Large and interested audiences have attended. Among well-known speakers have been Drs. A. T. Pierson, T. L. Cuyler and A. J. Gordon.

All doubt about the payment of the insurance on the Brooklyn Tabernacle is at an end. Nearly all the companies have settled, leaving only \$13,000 yet to come—a fact that must be very gratifying to Dr. Talmage on his arrival home, removing, as it does, one uncomfortable obstacle in the way of the Tabernacle's future movements. This season's contributions to the *Tribune's* Fresh Air Fund have gone above \$22,500 and are still coming in.

HUNTINGTON.

FROM LONDON.

Mr. Gladstone's Modesty.

An American succeeded, where many an Englishman might have failed, in inducing Mr. Gladstone to add to his literary labors the introductory chapter to a great work on the Bible. The sanguine Chicagoan journeyed to Hawarden, and with transatlantic diplomacy first gained the ear of the ex-premier's daughter, Miss Helen Gladstone. But her father, whilst regarding the offer as "munificent," declined the proffered task on the ground, not of physical inability or pressure of other engagements, but (think of it!) of "incompetency," a disclaimer which he afterwards characterized as "very sincere." Mr. Gladstone has revealed many fine traits of character. Was there ever a more beautiful piece of genuine self-depreciation on the part of one of the world's greatest men? How many writers with only half his attainments would refuse a tempting offer for such a reason? Gentle, discriminating pressure was brought to bear on the self-distrustful octogenarian, who finally succumbed to the wiles of the man from America, who returned home rejoicing. The negotiating correspondence respecting this initial chapter of the *People's Pictorial Bible History* itself gave evidence of Mr. Gladstone's enduring vitality. The aged, punctilious epistolist wrote his letters with his own hand, in firm, fairly legible characters—rather larger than was his wont before the recent operation. His sight, however, is so far improved that the ex-premier, whose general health is excellent, is now able to read with the eye operated upon, whilst the oculist does not think a second operation will be necessary. The tall, upright figure of the Grand Old Man may still be seen,

these sunny autumn days, walking firm and unattended through the quiet village of Hawarden from the castle to the church.

Mr. Gladstone's Bomb.

From the seclusion of his Welsh home the ex-premier occasionally issues, usually in response to the solicitation of individuals, missives on public questions which are eagerly read and naturally exercise great influence. His latest pronouncement, exalting the Gothenburg system above local option, has fallen like a bolt from the blue into the midst of the temperance camp. The ex-premier's words greatly diminish the chances of the local veto bill ever becoming law. Mr. Gladstone, under whose administration this measure was introduced, has never been specially keen on temperance legislation, and the attitude of the present government to the bill has throughout been consistently half-hearted. The great statesman's sweeping declaration that the principle of selling liquor for the public profit offers "the sole chance of escape" from "the present miserable and almost contemptible predicament, which is a disgrace to the country," the mere limitation of the number of licenses issued being "little better than an imposture" if pretending to the honor of a remedy, seems hard to reconcile with his previous advocacy of local option; but the subtle minded ex premier repudiates the suggestion of inconsistency, explaining, not that he loves local option less, but municipalization more. Of course, if the drink traffic were nationalized tomorrow that would not, as Sir Wilfrid Lawson points out, lessen the necessity and urgency of the demand for the popular veto, and there is no reason why the two systems should not be concurrently worked. Even the *British Weekly*, which feels Mr. Gladstone's letter so severe a blow to the temperance cause that it can hardly trust itself to speak, reluctantly admits that it might be well to adopt the Gothenburg system provisionally. One effect of Mr. Gladstone's letter is certain—it will stimulate discussion and drive the temperance party, which is sadly lacking in cohesion and unanimity, to some definite plan of concerted action. A committee of leading temperance workers has already spent eighteen months in preparing a bill for presentation to Parliament, one feature of which, novel in this country, is discretionary compensation from a fund contributed by license holders. The measure would stop the issue of any more licenses, close saloons on Sunday save for "dinner beer," abolish grocers' licenses, and set up local veto with an annual poll.

The Drift Toward Socialism.

The British atmosphere is saturated with socialistic ideas. The municipalization of public houses, pawnshops (proposed by the deputy chairman of the London County Council), tramways, etc., shows that currents are setting toward socialism. But in advocating the nationalization of the whole means of production, distribution and exchange the Trades Union Congress has gone far in advance of public sentiment. The proposal was not in the official program, but was sprung upon the conference as an amendment by Mr. Keir Hardie, M. P. Of 380 delegates representing the whole of organized labor, 219 voted for the proposition and only sixty-one against it. Very few responsible journals have approved the action of the congress. Even the radical *Daily Chronicle*, after a week's deliberation, doubts whether English trades-unionism is

likely to add to its driving force in the immediate future by adopting a rather shadowy Utopianism. The Tory papers are naturally jubilant, anticipating that timid Liberals will be driven to vote at the next parliamentary election for the party which makes the protection of property a prominent plank in its platform. The *British Weekly* is probably right in the assumption that there are thousands of quiet people who, after the proceedings of the Trades Congress, will silently resolve to do nothing against the House of Lords or any other possible safeguard of their small savings. The action of the trades unionists will certainly tend to perpetuate the growing estrangement between Liberals and laborists, and to further disintegrate the great radical party from which so much was expected in the near future.

Religion in Board Schools.

The prolonged controversy as to the kind and degree of religious instruction to be given in London board schools is reaching a decisive stage. At the triennial contest in November electors will have to decide whether they wish great mysteries like the trinity and the incarnation to be dogmatically and in detail taught to children of tender years, or whether they prefer to maintain what is known as the "compromise," under which the Bible is read and such instruction given in the principles of morality and religion as is suited to the capacity and age of the scholars. The tactics of the "church" party, which is in a majority on the board, in issuing a circular asking teachers to state individually whether they wish to be relieved from giving religious instruction as defined by Mr. Athelstan Riley and his supporters—in which case they would personally incur the stigma of heterodoxy—have been defeated by the teachers meeting in council and praying as a body to be released from the obligation. This put the board in a dilemma, which it sought to evade by refusing to recognize as *bona fide* the 3,000 signatures, on the ground that they were collected by the teachers' union. This is one of those oblique blows at the right of combination with which, albeit they are of frequent occurrence in trade disputes, the public has no sympathy. The issue between the two sections of the board is unfortunately complicated by questions of financial policy, through which the religious reactionaries, who claim to be the true economists, will seek to influence votes. But the hope and expectation of Nonconformists is that the present majority will receive a crushing reverse at the impending election. Even the Archbishop of Canterbury, the Bishop of London, Archdeacons Farrar and Sinclair, and practically the whole of the Broad Church clergy disapprove of Mr. Riley's zeal. The need of some kind of religious instruction in board schools was strikingly illustrated the other day in a London police court, when a boy of ten admitted that though he had repeated the Lord's Prayer in school he had not been taught that there was a God in heaven and did not even know what the Bible is!

After the Vacation.

"The summer is ended," holidays are over, preachers and hearers are back in their places. Dr. R. F. Horton signalized his return to Hampstead by lecturing artisans on Kidd's Social Evolution, contending that society is more religious now than fifty years ago and pointing out that in trade disputes and political movements the

people prefer religious leaders. On the last Sunday in September Dr. J. Parker, after a seven weeks' vacation, partly spent in mission work in Scotland (Mrs. Parker singing solos and reciting), resumed his ministry at the City Temple. He is showing his sixty-four years, but his remarkable intellectual and physical vigor scarcely abates. Dr. Pentecost, having revisited America, comes back to a church freed of debt and a building improved and redecored. Having scarcely missed a service at the Metropolitan Tabernacle for nine months, Mr. Thomas Spurgeon contents himself with a month's holiday in Cornwall. He devotes his whole soul and energies to his great work, and is fulfilling the expectations of the most sanguine. Rev. F. B. Meyer, returning from Northfield, was received with enthusiasm, 1,500 men at the P. S. A. rising and greeting him with "Praise God from whom all blessings flow." "I like that," said Mr. Meyer; "praise God first, welcome me second." Illness this summer has laid aside several noted preachers.

After recuperating in Wales Dr. Dale, whose health is never robust, returned to his Birmingham pulpit, but was soon visited with a sharp attack, which leaves him far from well. Mr. Stopford Brooke was prostrate for several weeks with spasmodic rheumatism. He was convalescing satisfactorily, but an attack of *phlebitis* compels him to abandon his intention of visiting America this year. Archdeacon Farrar sufficiently recovered to preach at St. Margaret's, when he took occasion to refer to the fine memorial there "of the late honored and beloved Phillips Brooks," before going to Rome to lecture to one of Dr. Lunn's parties. Physical breakdown compels Mr. Price Hughes to prolong his holiday in Italy till the end of the year. Mr. H. R. Haweis has returned to his West End church, where copper is declined, silver and gold alone being accepted in the offertory. The completion of the thirty-sixth year of Dr. John Clifford's pastorate at Paddington has been marked by the renovation of the chapel, which is now electric lighted. As hard working and worthy as any minister in London, Dr. Clifford rarely leaves the great metropolis in whose strenuous life he plays an eager, helpful part. One result of his ministry is a splendid young people's institute, which is now engaged in raising £10,000 for further development. Having listened to 183 different preachers during a seven years' pastoral vacancy, Westminster Chapel, the largest Congregational place of worship in London, begins the winter under a settled minister, Rev. W. Evans Hurndall, who has done sixteen years' effective work in East London. Earnest, evangelical, devoted, he hopes by bright gospel services and prayer meetings, rather than by concerts or topical sermons, to revive the work of the church. Additional galleries indicate the growing success of Rev. W. J. Dawson, the seceding Methodist, at Highbury Congregational Church, where Dr. Bevan formerly ministered. The young Gaelic-speaking Highland minister, Alexander Connell, successor of Oswald Dykes and John McNeill at Regent Square Presbyterian Church, is gathering round him an army of young men. American preachers who visited us this summer have returned home, with the exception of one or two who still linger on our shores.

Oct. 3.

ALBION.

FROM AUSTRALIA.

The Church and Amusements.

Quite an animated discussion has been going on in the Sydney *Daily Telegraph* upon the subject of The Church and Amusements. At a conference of a Presbyterian ministerial association some half-dozen ministers were called upon to speak on this subject. Cards, dancing, the theater and races were referred to. Most of those who spoke approved of cards and dancing, provided that they were kept within reasonable hours and under the shelter of the Christian home. One divine also approved of a discriminating use of the theater, and even went so far as to patronize the race course. When these expressions were reported letters poured in upon the editor of the *Daily Telegraph*. The Presbyterian ministers did not lack friends, but on the whole in the letters surprise and disapprobation predominated.

The Y. P. S. C. E. and Amusements.

In this discussion the Y. P. S. C. E. became involved. One of those who had expressed a qualified approval of cards and dancing was a vice-president of the New South Wales Christian Endeavor Union. Prominent Endeavorers expressed their disapprobation of this vice-president's utterances, and when the executive of the union met the secretary had several protests to read, which had been sent in by individuals or societies or local unions. The end of the matter was that the executive passed a resolution declaring that while, according to plank six of their platform, they could not legislate for the individual conscience, they did not indorse the vice-president's opinions.

Endeavor Conventions.

It was thought at one time that this vexed question would find its way into the Sydney convention. The resolution of the executive will, however, probably prevent this. On Sept. 13, 14 Victorian Endeavorers met in Melbourne at their fifth annual convention. The program of an Australian Christian Endeavor convention is wonderfully like that of an American celebration of the same kind, and the oneness of spirit which pervades this movement through its various branches is a thought-provoking phenomenon. News comes to hand as I write this of the great Cleveland convention. It interests the Endeavorer hosts in Australia mightily. Pleasure in the success of the meetings is dashed with regret at Dr. Clark's illness. Dr. Clark was not long in Australia, but he remained long enough to secure a warm place in the hearts of thousands of Endeavorers.

Ecclesiastical Exclusives.

On the principle of apposition and contrast I proceed to refer to the annual meeting of the New South Wales branch of the English Church Union—though what business an English Church Union has in Australia is not immediately apparent. It is not very large in membership, having only seventy-eight names on its roll, but it is colossal in audacity—and one might add in uncharity. The progress of true religion in the minds of some of its members, at any rate, seems to be identified with the multiplication of altar lights and the adoption of "the eastward position." It would almost seem as if some of them held that if a man only swears by lighted candles and faces the east he has done all that God or man ought to require of him. Its leading speakers, moreover, appear never to be happier than when they are "slating" the bishop of

Sydney (Dr. Saumarez Smith), who is not "high" enough to their liking. He is, nevertheless, a capable man and a good, practical Christian. It is strange that those who bring the loudest "railing accusations" against Anglican dignitaries are not perverse "dissenters," but members of the flock over which those dignitaries preside.

John McNeill.

John McNeill, at one time pastor of the Presbyterian Church, Regent Square, London, has been visiting Victoria, and comes to Sydney in October. No man who has ever held religious services in Victoria has attracted such large crowds. The Presbyterians invited the other denominations to co-operate in helping him, and a large working committee, consisting of representatives of all the evangelical denominations, has been formed.

Dr. Talmage.

We have had a visitor from America, too. Dr. Talmage has been "doing" the colonies. He, however, did not come to preach but to lecture. He preached only twice in Sydney, but gave a good many lectures. Mr. R. S. Smythe, well-known as a lecturers' agent, is "running" him. Those who desired to hear Dr. Talmage lecture had to bring coin of the realm with them. This they were prepared to do. He had full and overfull houses at his lectures, while the crowds who heard his sermons were inferior only to those which greeted Mr. McNeill.

Opinions differ about the doctor. Some express great disappointment, others equally great delight. The greatest disapprobations have been expressed in connection with his lecture on evolution. He has been roundly accused of gross ignorance on this subject. He has been told, moreover, that on the social problem he has "no more ideas than an oyster." In my humble opinion Dr. Talmage has great powers. They are not, however, the powers of the scientific expositor, which are, indeed, very far from him. If I may judge from his sermon on "doing exploits," they are the powers of the dramatic delineator. Every picture in the discourse—and there were many—was a living picture. Moreover, all these living pictures impressively enforced some Christian doctrine or some Christian duty. If I had read the sermon I should not have thought much of it. To hear it was delightful.

Triumph for Free Trade.

Passing from things sacred to things secular, let it be noted that the New South Wales elections, which were pending at date of my last letter, resulted in a decided victory for free trade. Mr. G. H. Reid, the free trade leader, has replaced the protectionist, Sir G. R. Dibbs. Parliament only met last week, so it is too early to say what results will flow from the change of government. For one thing, Mr. Reid is pledged to a tax on the unimproved value of land.

Contradictory Guides.

What is the poor, unsophisticated reader to do when he looks into two newspapers and finds one saying, "Observe Coxe's army, Debs and his rioters, and what not, and see the fruits of protection," while he finds another saying, "Observe these horrors, and see the fruits of tampering with protection"? Now which is right? Good Mr. Editor, will you kindly enlighten us? One thing is right, for us at any rate. Wool is free, and that helps our wool growers.

New South Wales Labor Troubles.

Talking of Messrs. Coxe and Debs reminds me that we have had some weak imitations of your outrages. There has been a dispute between the squatters and the shearers. The shearers wished to submit the case to arbitration. The squatters would not. This was *prima facie* evidence in favor of the shearers. Now the unionist shearers have taken to forcibly carrying away non-unionist shearers, have burned down sheds and also a river steamer.

Victorian Troubles.

Victoria has in large measure disposed of the difficulty created by the hosts of unemployed crowding the city. This has been done through government labor settlements. The wonderful gold discoveries in Western Australia, which have been largely added to since I wrote, and the discovery of gold in New South Wales, not, however, in such quantities as in Western Australia, have helped in the removal of the Victorian unemployed. Nevertheless, things are in a parlous state in Victoria. There is a heavy deficit in the accounts, which the Patterson government has not been able to decrease. Accordingly the government has been overthrown, and the colony will soon be in the throes of a general election.

The Woman Question.

New Zealand, having given women the suffrage, some of its legislators wanted to "go one better," and give them the right not only to elect but to become members of parliament. The proposal was not favorably entertained. The legislatures of Victoria and South Australia have been debating whether the franchise should be granted to women. At date of writing no decision has been reached.

Sydney, September.

W. A.

FROM JAPAN.**The War.**

The Chino-Japanese war still engages universal attention. People can talk or think of nothing else. It is not possible, and would not be worth the while if possible, to compete with the cable in giving details of the great struggle. Reliable news from Korea—in this correspondence Korea will be spelled henceforth with a K, that being the latest and most approved form of Romanization—is known in London and New York sooner than in Japan.

War correspondents are all hurrying off to Korea or China, as they get few favors from the Japanese Government, which is bent on keeping everything possible a deep secret. One widely-known English reporter, armed with a satchel full of introductions, called on a minister of state and asked permission to go to the front. The minister smilingly replied that the correspondent had his full permission to go. "Might I go on one of the Japanese transports?" "That would be quite impossible." "Well, your honor, where is the front?" "Ah, sir, that is just the question," and the interview ended. That correspondent left the country in disgust, and perhaps may take sweet revenge by giving a Chinese coloring to his reports. Just as this goes to the mail, word comes that the government has decided to give facilities to properly accredited foreign war correspondents in Korea, provided they will be content with Japanese food and Japanese sleeping accommodations; also that they are about to withdraw censorship of the native press in regard to war news. All of which is as it should be.

Royalty in Command.

Two days ago His Imperial Majesty the emperor, attended by a select military staff, passed through Okayama on his way to Hiroshima. That city of 80,000 civilians, lying two miles back from the Inland Sea and two hundred miles west of Osaka, now becomes temporarily the military headquarters of this nation. The emperor and his advisers realize the gravity of the situation and move thus much nearer the scene of conflict. Moreover, it is a spectacular procedure in keeping with Japanese methods and intended to arouse still further the enthusiasm of the people. Of a similar nature is the display in Osaka and Tokyo of flags and arms already captured from Chinese troops.

A number of war songs have been written for the Japanese army, contributions and offers of personal service continue to find their way from all parts of the country to the war office; press, pulpit and platform, street, school and society can write or speak of little else, and Japan is given up temporarily to this "righteous warfare in behalf of civilization in the Orient."

Christians and the War.

Leading Protestant Christians in Tokyo, Osaka, Maebashi, Kyoto, Okayama and other cities have organized service corps of various names and purposes, but all intent on two general objects—first, to give all possible aid to suffering soldiers, and second, to advocate a high moral purpose in the conduct of the war. By lectures, lantern talks and the printed page they are trying to lift the tone of public sentiment to a far higher level than it is at present. They believe in and boldly proclaim the righteousness of the war, but insist that the true interests of Korea and China must be regarded, Korea's independence sacredly guarded and the true bearing of Christ's command to love one's enemy be understood and remembered in the day of coming victory.

For the time being other causes must yield to this. One church, which cannot pay its regular monthly dues, has raised \$60 for the war fund, two Christian young men spent half their summer vacation going about the villages soliciting pickled plums for the wounded soldiers, Christians and non-Christians are brought very close together in their united work, and there is a greater oneness of sentiment throughout the land than the oldest foreign resident has ever seen before.

But churches, schools and orphan asylums feel the financial drain severely. Even Mr. Ishii's widely known Orphanage in Okayama gets almost no help just now from Japanese sources.

Politics.

The recent elections passed off quietly. The combined six parties that partially act in concert, in opposition to the government, probably gained sufficient votes to command a majority in the Lower House whenever they act together. But there will be no serious attack upon the cabinet on war issues, the nation being determined to pull together.

Treaty Revision.

The nation rejoices over the new treaty just completed between Great Britain and Japan. By its terms extraterritoriality will be abolished after five years and Japan may become entirely independent in tariff matters twelve years later; that is, the new tariff, which is far more favorable (from a

high, protective standpoint) to Japan than her present one, is to stand for twelve years after it goes into effect. Of course there is much quiet grumbling on the part of opposition politicians because sovereign rights are not granted offhand, and even noisier growling on the part of resident Britishers of the jingo type because their new Earl Kimberly and his associates in Downing Street have betrayed their nationals into the hands of Asiatics; but the nation as a whole, and foreigners generally, take a sensible view of the case, and realize that Great Britain has done an exceedingly creditable thing in relinquishing at so early a date special privileges acquired by the old and outworn treaties.

Now let Uncle Sam discharge a similar duty to this diminutive but dynamic people, and help remove from the field at as early a date as practicable one of the greatest causes of international friction in the far East. We missionaries are ready for it and merchants ought to be. America, especially, has little to lose and possibly much to gain by prompt and generous action.

Okayama, Sept. 17.

J. H. P.

CURRENT THOUGHT.**AT HOME.**

It is interesting to see how the representative journals of faiths that were quite alien to that of Dr. Holmes comment upon his theological opinions as revealed in his works. Says the *Pilot* (Roman Catholic): "The merely natural man seldom has written more seriously and cheerfully of old age and death. We miss, it is true, the note of faith in the divine Man, who has cleared the valley of the shadow of death of its worst terrors by passing through it Himself for our sake, for Dr. Holmes, brought up in Calvinism, rebounded into the extreme of Unitarianism. But if we miss the spiritual note—the illumination of divine faith and hope—in his own musings upon life and death, at least, we see that he has a vague and wistful appreciation of the deaths so comforted, even though, through his doctrinal misapprehensions, he offend Christian susceptibilities in stating it. . . . But Catholics can rejoice at the lofty moral standard of Dr. Holmes and the fearlessness with which he judges and condemns the vile in literature, undeterred by special pleadings for 'art' or 'realism.'"

John Y. Foster, editor of *Frank Leslie's Weekly*, in the *Christian Work*, urges organization against The Gambler in Politics. "The gambler maintains himself by debasing politics, by manipulating and controlling caucuses, nominations, legislatures and executives. He must be met on his own ground by a compact, coherent, organized public sentiment. Christian men, moral and law abiding men, business men who realize how the sinews of all business integrity are cut by the gambling habit, must combine and organize for aggressive effort, refusing to give their support to any candidate for any legislative, judicial or executive office whose position as to this matter is at all uncertain. There ought to be a live, vigorous, anti-gambling society in every State of the Union, with branches in every city and country. . . . The pulpit must take hold of this subject in a practical and earnest way. It is amazing that it so seldom thunders its denunciation against this vice and those who encourage it. The press must be utilized to stimulate public interest and quicken the public concern in reference to it. Every Sunday school in the land should have its anti-gambling pledge alongside its pledge of total abstinence."

ABROAD.

The *British Weekly*, in a pregnant editorial on The Future of the Liberal Party, says: "The whole control of Liberalism has fallen

into weakened hands. As a rule they are men who have not a particle of sympathy either with Nonconformity or with labor. They are capitalists, London clubmen, superior persons, and, as a rule, Churchmen or agnostics. In not a few cases they are ex-Dissenters. They pride themselves upon their superiority to their allies, of whom they are just a trifle ashamed, and they consider that these allies should be very thankful that they have such representatives to direct their affairs. . . . It is vain to ignore the fact that Dissenters, too, are not well affected to the present government. For one thing Liberal Unionism has detached them by the thousand from their comrades. It was shown recently that nearly half of the Congregational deacons of London were Unionists. If the statistics had extended over the whole of London Nonconformity, we believe that a Unionist preponderance would have been shown. . . . All Liberals must remember that a Tory victory at next election means Tory rule till the end of the century. Such a consummation would affect the fortunes of our country far more profoundly than many seem able to understand."

The London Times correspondent in China thus describes the contrast between China and Japan as seen by him: "Japan throbbed with silent energy and was quietly working to a definite end. China was in a state of aimless turmoil, like a colony of perturbed ants. Japan made a careful and orderly provision for war. There was no hurry, no friction. Everybody knew his duty and everybody performed it. The world has seldom beheld an executive machine in better working order and worked with more consummate skill. In China, on the other hand, the only system which is general is the system of sham, and the navy is a sham. They are not fighting forces, but means of livelihood." The reporter reiterates the stories of corruption and speculation of officers and continues: "The troops are mostly rabble, and the Japanese ought to march through them like a snowplow through snow."

PREACHERS AND PREACHING ABROAD.

BY H. A. B.

There is a great deal of good preaching in Great Britain today, even though Spurgeon, the pulpit orator *par excellence* of Nonconformity, and Canon Liddon, gifted above his fellows in the English Church with the power to sway an audience, have passed away. If the Establishment no longer boasts him and its beloved Dean Stanley, it still has Farrar and Scott-Holland and Charles Gore and the Bishop of Ripon and other equally eminent men, whose pulpit utterances draw and charm the multitudes. Moreover, Spurgeon's son succeeds in keeping the attendance at the Tabernacle well up toward the point it reached when the father, whom Thomas resembles in the simplicity of his style and thought, was in the fullness of his power.

Other men, well known on both sides, are preserving the reputation which they long ago earned. The stream of Maclaren's rich, mellow discourse flows on as clear and strong as ever. His position at Manchester is paralleled by Dr. Dale's at Birmingham, for though this honored exponent of Congregationalism contends continually with ill health, whenever he does draw his bow the arrows speed with their old-time celerity and precision. Another preacher who for many years has been a master of his art is Principal Fairbairn. Since he took up the work of preparing other men for the ministry he has not relapsed as some men do under similar conditions into the

stereotyped grooves of a Sunday supply, but whenever he mounts the pulpit he furnishes his pupils with an example of profound, ornate and at the same time searching and fervid discourse. When congratulations were being exchanged at the final session of the Oxford Summer School of Theology, Canon Freemantle, that tolerant representative of the Establishment, expressed the hope that some day a dissenting minister would be heard in St. Mary's, which is the university church. He mentioned no names, but every one knew whom he meant. Certainly the Nonconformist pulpit could have no better spokesman there than Dr. Fairbairn.

Joseph Parker, too, whatever else one may say or think of him, still has the ear of the people. For nearly thirty years he has been speaking in trumpet tones in the heart of busy London, and the ebb and flow of population, the gradual advance upon the City Temple of shops and warehouses have made little perceptible difference in the size of his congregations. How many men could attract at midday of Thursdays, as he has for years, a constituency which measurably fills the great building and follows the preacher with keen attention?

Dr. Parker is, perhaps, not doing as much creative pulpit work as in former years, but a man at his time of life, who has accumulated as much material, can afford to give himself the benefit of it. His People's Bible is a homiletical thesaurus, and it is interesting to know that that series of commentaries was preached, not written. The language is that which fell from his lips, and so exact and orderly are his sentences that the doctor had to make practically no changes in the stenographic reports; indeed, portions of the work hardly passed under his eye. And yet another London preacher of the day merits mention. The crowds do not go to hear Stopford Brooke, but he has a large and appreciative following of intelligent, cultivated people. Though he passed several years ago from the Broad Church to the Unitarian, he retains much of the warmth characteristic of the school with which he was formerly identified, and the unrivaled grace of his style makes every sermon a rich feast to persons of literary discernment. There will be general regret that illness prevents his coming to this country next month.

In John Watson Liverpool has a preacher whom such a good judge as Dr. Bradford ranks among the first half-dozen pulpit orators of Great Britain. Mr. Watson is pastor of one of the most fashionable Presbyterian churches in the city. His sermon at the Oxford Summer School won general commendation for its outspoken evangelical character. He is a warm friend of Dr. Stalker and Professor Drummond, and just at present he is attracting attention as a novelist, having brought out through the *British Weekly* a number of stories, using as his *nom de plume* Ian Maclaren. The tales remind one of Barrie and Crockett, and by many are considered fully as meritorious as much of the work of the two Scotchmen. Going still further north and passing the boundary between England and Scotland, we reach a country which has given to the world several great preachers who are read far and wide. Nor has the stock run out, for with such clear voices in the Glasgow pulpit as Dr. Stalker's and Dr. Hunter's and with Dr. Whyte still on the high tide of popularity in Edinburgh, a stranger who

drifts into either city for a Sunday is sure to be satisfied.

My general impression of preaching on the other side of the water is that it is rather more substantial and nutritious than the average pulpit work in America. There seem to be less casting about there for taking themes and more continuity in the impression made. This may be due to the more general prevalence of expository and even doctrinal preaching. In the course of a year an English congregation is likely to get a good deal of solid meat, for the preaching partakes of the profound and thorough character of English scholarship, and I noted this quality, too, in the public prayers of Englishmen and Scotchmen.

To instance three typical, yet exceedingly diverse, contemporaneous preachers, I would mention Dr. Farrar, Hugh Price Hughes and Dr. Horton, all of whom I had the privilege of hearing in their own pulpits and in the midst of their usual surroundings. It was Sunday afternoon at Westminster Abbey and all the seats in the choir and the desirable portion of the nave were filled. It was Archdeacon Farrar's fame, quite as much as the beautiful music, that drew the throng, and as he paced slowly down the choir aisle and ascended the pulpit stairs every eye was bent on the form and the face of one whose literary labors have made all Christendom his debtor. His text was a passage in Chronicles which sets forth the vanity and shortness of human life, and his sermon was a mosaic of carefully culled and skillfully placed quotations which amplified and emphasized the text. It was a beautiful piece of workmanship, but it was the anthology of pessimism. He gave long citations from Solomon and Jeremiah, from Pope and Shakespeare, from Hough and Tennyson. It seemed as if he were quoting almost everybody who has voiced in prose or poetry his sense of the mystery and pathos of human life. But there was not one citation from the Lord Jesus Christ.

The point of the sermon was excellent—that this earthly life would be unendurable unless there was heaven to look forward to—but it seemed to me such a strange sermon to preach to those happy choir boys, who did not seem to be impressed by his statement that in seventy years they would all be dead, and to a congregation in which was a large number of travelers—parties of gay girls and young men, to whom life just then was looking anything but dismal. To be sure the abbey itself, solemn and venerable, guarding so well its illustrious dead—kings, generals, statesmen and poets—was preaching the same lesson of the transitoriness of earthly things, and perhaps the great preacher felt that the theme he took accorded better with the place than a more optimistic line of thought. But to some of us it seemed as if a subject which should bring to view the richness and gladness of the life that now is—provided it be true and earnest life—would be more edifying on a bright summer afternoon.

That same evening we heard Hugh Price Hughes in St. James Hall, and here too we found a crowd, but there was no stately ceremonial, only the gospel songs which the red-coated fellows in the soldiers' gallery sang as lustily as any one else. A splendid orchestra leads the music, and another picturesque feature on the platform was the row of sisters or deaconesses with their black bonnets and long, white veils,

who are valiant aids of Messrs. Hughes and Pearse in this remarkably successful evangelistic enterprise at the West End. It was the last time Mr. Hughes was to preach before leaving for his holidays on the Continent, and he improved the occasion to deliver a discourse on Judgment to Come. He seemed to approach his topic with considerable reluctance but driven on apparently by the conviction that the year ought not to come to a close without his presenting this more unfamiliar phase of truth. We did not think him particularly happy in the development of his theme, and evidently to proclaim the warnings and threats of the gospel was less in accordance with his taste than to exalt its gracious and winsome aspects. But one could not help admiring a man who shunned not to declare the whole counsel of God, and the sermon, though hardly up to his average, gave intimations of the fiery Welsh energy and the tender persuasiveness which are more plainly revealed in other sermons of his.

Dr. Horton's chapel at Hampstead is situated in a popular and fashionable suburb, and the congregation which he has gathered represents an exceptional degree of wealth and refinement. Yet there is no lack of cordiality to the stranger. The edifice is not particularly imposing without or within, being built evidently with an eye to seating capacity and acoustic effects. The night of our visit nearly every seat was occupied, and it was pleasant to hear the hearty congregational singing and the rustling of leaves as the people followed the Scripture reading. Carrying Bibles to church and using them there is more common in England than with us. This part of the service was performed by a young man who sat at a reading desk below the pulpit, but Dr. Horton himself conducted the devotions of the congregation and his prayers were simple and beautiful, filled with a great human yearning after God. I recall one sentence, "Leave us not, our Father, for it is better for us to be frightened by Thee than to be abandoned by Thee."

In the morning, it being Children's Day, he had preached to the little folks, and the evening sermon was to parents. It was a plain, wise, telling exposition of parental duty and opportunity. The style was mainly conversational. If he had any notes they did not fetter him. A touch of humor, a flash of originality here and there gave edge to the thought. When he was advising parents to endeavor to understand their children he had a sentence which I surmised might have been born out of his own experience of the failure of others to comprehend his attitude on certain points. Children, he said, suffer keenly when they are misunderstood. They have not, like older people, become accustomed to it. Passing to the thought of the reflex influence of the child on the parent, Dr. Horton, in a passage of great beauty, said he did not think it possible for a father, with any sense of the charge committed to him in his child, to be an atheist. As the child looks up into his face so he must look up unto a greater Father in heaven.

From this Lyndhurst Road pulpit we are to have, I am persuaded, if Mr. Horton's life is spared, utterances to which we shall all be glad to listen—utterances which our age needs, for there are few preachers who understand better the life of today and know better how to interpret its manifold phases in the light of God's purposes for men in Jesus Christ our Lord.

THE RELIGION OF HIRE.

BY REV. A. H. QUINT, D. D.

Meeting once a family of comfortable working people in an English second-class railway car—or at least the father, mother and three children—I told the mother that I was inquisitive and wished to know if I could ask her questions about ways and cost of living. The good-natured Englishwoman smilingly consented to answer. The father was a signal man at a railway station at Newcastle, and a son was just about to enter the service of the same company. Two daughters, one of whom was in the car, were employed in mills. I said to the mother, when she had told me what the girls earned, "They must be able to lay up money after paying you for their board." "O," said she, "they are under age, and they bring me all their money, of course, and I clothe them." She seemed to be a kind mother, and the children were very neatly attired. Besides, they were going to spend a week at the seaside, particularly for the health of one of the young boys. Yet I think that this system of taking all the wages, which she said was the custom everywhere, was a little severe. She based it upon the duties of children in response to the earlier care.

But the other extreme seems to me still more objectionable. I refer to that in families where a child, who ought to assist a mother in little things in the household, does it only when paid for it at a regular rate. It is sometimes called a way in which the child can earn money. But when the child is taught to earn money in payment for help which ought to be given as a matter of affection, as well as of duty, it is a mercenary method of destroying all the beauty of filial affection and robbing youth of its sweetest development. It is a premium upon selfishness. It robs the parent of delight in the natural and spontaneous assistance of the child, and it robs the child of the privilege of unbought love. The whole system, while it may be an easy way, is purely degrading on both sides. It exalts selfishness, and it tells the child that self-denial or unpurchased service for even a father or mother is folly.

The transition to religion is not difficult to make. The religion of hire is like the child service of hire. What shall I get for serving God? It is not quite in the strict line of thought—but I love to throw out flankers—how a distant relative of mine, a worthy minister of the same surname, who refused to accept a fixed salary, replied to my suggestion that "the laborer is worthy of his hire," "O, yes, but I do not hire out. If I did they ought to pay me the salary." He took only contributions privately given, and of which he never told. It is a remarkable fact, however, that under this system he laid up money every year. Really, I am sure, his life was a life of faith.

But Satan suggested the religion of hire in reference to Job. Satan's attention was called to Job's devout service to God. Satan replies by mentioning how prosperous Job was, and he significantly says, "Doth Job serve God for naught?" If Job's wealth should be taken away, what course would he then take? Then came the trial. I think a particularly impressive sentence is in the latter part of the book, where it is written, "The Lord turned the captivity of Job, when Job prayed for his friends." When unselfishly he forgot their offense against himself and pleaded for them with

God, and forgot his own needs, his deliverance came.

Our home theology of a few generations ago made stalwart Christians. There is much in its abstruse philosophy, much in its terrible logic, much in its ungraceful outlines, which has never pleased me. But it had in it the sublime conception of what it called "disinterested benevolence," as the vital principle of godliness in human life. It meant the utter absence of attractiveness in personal profit by religion. It meant an all-powerful, all-controlling, throwing aside of self for whatever God deemed to be the highest good of men. It was a mighty thought, and it made mighty men and women. It must have been difficult in the experience of these men and women to have discriminated between motives. I have no doubt that some of them tortured themselves with their spiritual dissecting knives. But these people made churches, established colleges, created missions, and these things cost them the severest self denial.

In the present humanitarian modes of work, in the systems which aim to win men by meeting physical wants, and in the methods which dress religion in the guise of amusements, there will be necessary an infusion of vigorous life very much like that to which I have alluded. What is absolutely right, and not what is profitable, is to be unhesitatingly exalted as the only standard. Some years ago I heard a sermon upon the proposition that a religious life tends to make a man prosperous in worldly affairs. I did not quite enjoy the sermon. I admit a degree of truth in it, but the motive which it held out seemed to be dangerous. "In the world ye shall have tribulation," may be the path through which our Lord leads His beloved. Hard and stern duty may often stand in the way of accumulating property. I cannot throw away the argument that Christian integrity, Christian industry and Christian purity tend to promote success in the work of life; but I do not dare to substitute this for the sublime motive of absolute right because it is right.

It is on this theory that I would educate children. They can understand very early in life what right means, even at the expense of self-indulgence. They can go further and be easily taught the privilege of service, which shall make their lives full. It is on this theory that I would have Christians made and nurtured. For what one gets, there will be poor service, and there will be a most uncertain continuance.

We cannot always draw sharp distinctions. In the second year of the great war there were men who on enlistment received a small bounty. This bounty system was not relished by the old soldiers, who had come out in the first impulse of devotion, and they used to call these recruits "the hired men." Such a name grated harshly on these men, who were, in the case I have in mind, unselfish and patriotic. In fact, the slight bounty was intended merely to meet the advance in costs at home. But the test was at hand which should decide the question of motives. There came a great battle, and these later soldiers proved themselves to be as brave and unflinching as any in the ranks. Among the wounded were some of the class who had fretted under the obnoxious title. One of them lifted his head and plaintively said, "You won't call us hired men any more, will you?" "No, we never will," was the hearty reply; and they never did.

HOW MUCH SHOULD WE REQUIRE FOR CHURCH MEMBERSHIP?

BY REV. DWIGHT M. PRATT.

The problem of adjusting a creed to the mental condition and capacity and the spiritual needs of those who desire to make a public confession of faith in Christ is not easy. The church must open its doors to children and to adults immature in Christian doctrine, as well as to philosophers and saints. In face of this perplexity many churches have displaced creeds altogether or so modified them as to nullify their value.

It is evident that no two men can be run in the same intellectual mold. The attempt to do this has begotten intellectual and spiritual tyranny in the church and bred controversy and inquisition with their Satanic evils and cruelties. Yet it is equally evident that intelligent thought is impossible without specific belief, which is the same as saying without formulated doctrine. A consensus of doctrine ought to be, and is, possible among Christians. This consensus must be loyal to all fundamental Biblical truth, and yet not arbitrary with men of diverse mental and spiritual training or capacity.

I was recently profoundly interested in the intellectual difficulties of a convert from the ranks of Unitarianism. She attended my church, was in hearty fellowship with its spirit and purpose, and was unmistakably renewed in heart by the Holy Spirit. She wished to unite with the church, but, owing to her life training, found it an intellectual impossibility to accept the orthodox definition or conception of the Trinity. The only bar to her admission was her own conscientious scruples against assenting to a statement of doctrine which she could not intelligently or honestly accept. When it was made clear that the church did not ask her to solve all the metaphysical problems connected with a definition of the Trinity, and that her vital union with Christ and her acceptance of Him as an all-sufficient Saviour was the true basis of Christian fellowship, she joyfully united with the church, and in her zeal and good works has demonstrated the wisdom of receiving her. Ultimately her doctrinal difficulties vanished under the power of new light and in the process of spiritual growth.

The church should have its clear statement of doctrine, but it should be presented under such conditions or in such form as to make it easy and legitimate for those who thus have honest intellectual perplexity, for children, and for those immature in doctrine to enter its membership. The Williston Church, Portland, Me., has added to its Articles of Faith a statement which, it is thought, adequately and happily meets this need. It avoids lowering or modifying the standard of doctrine and at the same time gives all the liberty necessary within the bounds of evangelical faith. This supplementary note is as follows:

The foregoing articles embody the maturest wisdom of the church on matters of Christian faith and doctrine. They are intended as an expression of the fundamental teachings of the Biblical revelation, and not as a test of qualification for church membership on the part of those new in faith or immature in Christian knowledge.

The basis of membership in the kingdom of God is not intellectual acceptance of a creed, but repentance of sin, faith in Christ as personal Lord and Saviour, and a purpose to serve Him with all the heart. The Scriptural injunction to grow in knowledge, as well as in grace, implies ignorance and immaturity. The church is the school of faith. Its mission

is to educate immature disciples in doctrine, not to receive those, exclusively, who have solved all the mysteries of a supernatural revelation.

Rejection of fundamental Biblical truth would, necessarily, disqualify one for Christian fellowship; otherwise all, however limited their knowledge or rudimentary their faith, who with reverent and teachable mind love Christ and believe themselves to have been renewed in heart by the Holy Spirit are entitled to membership in the church.

The adoption of this explanatory note met the hearty approval of the most conservative and spiritually minded, as well as those of a more liberal turn of mind. It allows no detractor from the historic faith of the church, gives generous freedom for difference of definition or intellectual diversity, yet insists that all differences, whether mental or doctrinal, shall harmonize in hearty acceptance of Biblical truth as the source of ultimate authority and appeal.

THE CYCLONE AND OTHER RECENT EVENTS IN IOWA.

The storm that has just swept through Northern Iowa was the most destructive that has ever visited the State. The cyclone at Grinnell years ago attracted more attention, because the loss was largely in one place. In this case the loss of life and property is greater, but it is distributed over several counties. Like all cyclones it did the unexpected. It overturned the theories that scientists have been building up for years relative to storms in this section. They have been telling us that regular cyclones only happen in May, June or July, and then at the close of a hot day, and that they never occur at night. This cyclone seems to have broken loose in defiance of all these laws. It took place after a fine autumn day late at night, when most of its victims were in bed.

Its path was an unusually long one. It did fearful work in Palo Alto, Kossuth, Hancock and Cerro Gordo Counties, moving toward the east, and it then veered toward the northeast and swept through Mitchell County, doing immense damage in two or three places. Then it made a long leap and came down in Minnesota, nearly wiping out two or three towns in its pathway. In Mitchell County, near Osage, it moved generally toward the east, but it would suddenly change to the southeast and in a short distance toward the northeast.

Its work at one house will indicate something of its fury. Philip S. Herbert lived near cross roads. His family consisted of himself, wife and four small children. It was ten o'clock. All were asleep excepting Mr. Herbert. He was reading about the terrible fires in Minnesota. The wind began to blow and the hail began to beat against the house. There was no thought of danger. Then the house began to quiver and Mr. Herbert snatched the babe from its crib. The next moment something happened which Mr. Herbert cannot describe any more than one a thousand miles away. In a short time he was lying near the road a hundred yards from where his house had stood, and he was in a half-dazed condition. The hail striking his face seemed to revive him. When it lightened he saw his babe, six months old, near him. It was dead and terribly mangled. He gathered it up tenderly and started he knew not whither. He had no thought nor plan. He followed the storm, which was moving toward the east. When he had gone a third of a mile he recognized the house of his brother-in-law, which was left standing, the cyclone having crossed to the north side of the highway. He told his brother-in-law that he supposed his family were all dead. Taking a lantern, they started back to look after the lost ones. They thought they would sound the alarm and get the help of the half-dozen neighbors living on the north side of the road. Alas! it was not necessary to give an alarm. Every house on that side of

the street was torn to pieces, and those who escaped with their lives were looking for their own dead and wounded. Mr. Herbert soon found two of his children, one two years old and the other four. They were somewhat bruised, but not badly hurt. Their backs were bruised in a score of places by the large hailstones that fell. In a short time the other child, seven years of age, was found near a stone pile and he must have been killed instantly. The mother was not found for some time. She had been carried thirty rods or more toward the east and was horribly mangled. Her death must have been instantaneous. The house was scattered in every direction and every article of furniture was broken into fragments.

What occurred at this home is a type of what took place in the other homes. The sight next morning made one shudder. A schoolhouse stood in the pathway of the cyclone and this was carried off bodily. Scarcely a fragment was left to indicate that a house had ever stood upon the foundation. It is said that it was dropped in a grove some three miles east of where it had stood. Taking the schoolhouse into its embrace, the cyclone seems to have made a leap of several miles before it again struck the earth. Some sixty-six lives were lost in all the State. There was also great destruction of property. Some fields of heavy corn in the shock in the path of the storm were simply swept clean. Scarcely a stalk or an ear can now be found. The generous people of Iowa are trying to care for the sufferers without appealing for outside help.

In the recent death of Samuel J. Kirkwood Iowa lost one of her most distinguished statesmen. His life was interwoven with the history of the State, and the State was always glad to do him honor. History will give him a conspicuous place among the great war governors. Largely through his influence Iowa kept her quota of soldiers full during the war, and the State never found it necessary to resort to the draft. Governor Kirkwood was not unlike Lincoln in many of his characteristics. The people knew him, trusted him, loved him.

The latest demand of some Christian Scientists in an Iowa city is rather amusing, yet it is a natural sequence of their teaching. They ask the school board to drop geography from the course of study, since attention to that branch of knowledge tends to make the children believe that there is actually a real, material world about them. They also ask that the study of physiology be dropped, since that branch tends to make the children think that they have real, corporeal bodies.

Iowa College has just received \$35,000 from an unexpected source. The report is that the money was bequeathed to the institution largely through the influence of one of the genial professors. Rumor points out Prof. Charles Noble as the man who thus made a friend for the institution. This will not be a surprise to those who have the pleasure of knowing Professor Noble. He was for years the popular pastor of the Charles City church, and he has a host of friends among the ministers of the State as well as among the educators. Iowa College has opened with a larger attendance than ever and the work goes forward with vigor. As a rule our pastors are at their posts of duty and are putting their full strength into their work. The outlook is encouraging. We are now in the midst of the autumn associations, and these are always interesting and inspiring. How to promote good citizenship holds a prominent place on the programs.

W. W. G.

Are the lives that have touched, have coincided for a little length and gone together through a deep experience, to separate and be nothing to each other henceforth, among all the tangle and crisscross of human destiny and purposes?—Mrs. A. D. T. Whitney.

The Home

FOUR LETTERS.

INSCRIBED TO OLIVER WENDELL HOLMES.

[In an old almanac of the year 1809, against the date Aug. 29, there is this record, "Son b." The sand that was thrown upon the fresh ink eighty-five years ago can still be seen upon the page.]

Four letters on a yellow page

Writ when the century was young,
A few small grains of shining sand
Across it lightly flung!

A child was born—child nameless yet;
A son to love till life was o'er;
But did no strange, sweet prescience stir,
Teaching of something more?

Thy son! O father, hadst thou known
What now the wide world knows of him,
How had thy pulses thrilled with joy,
How had thine eye grown dim!

Couldst thou, through all the swift, bright
years,
Have looked, with glad, far-reaching gaze,
And seen him as he stands today,
Crowned with unfading bays—

While Love's red roses at his feet
Pour all their wealth of rare perfume,
And Truth's white lilies, pure as snow,
His lofty way illumine—

How had thy heart's strong throbbing shook
The eager pen, the firm right hand,
That threw upon this record quaint
These grains of glittering sand!

O irony of Time and Fate!
That saves and loses, makes and mars,
Keeps the small dust upon the scales,
And blotteth out the stars!

Kingdoms and thrones have passed away,
Conquerors have fallen, empires died,
And countless sons of men gone down
Beneath War's crimson tide.

The whole wide earth has changed its face;
Nations clasp hands across the seas;
They speak, and winds and waves repeat
The mighty symphonies.

Mountains have bowed their haughty crests,
And opened wide their ponderous doors;
The sea hath gathered in its dead,
Love-wept on alien shores.

Proud cities, wrapped in fire and flame,
Have challenged all the slumbering land;
Yet neither Time nor Change has touched
These few bright grains of sand.

—Julia C. R. Dorr.

THE WOMAN QUESTION AGAIN.

BY REV. WILLIAM E. BARTON.

A friend of mine recently suggested that a valuable contribution might be made to current literature in the shape of an essay on *The Dignity of the Dinner Table*. I hope that he may some time write such an article, and I will not spoil it by giving advance sheets to the public. Yet in this age of clubs and societies, when we are all president or secretary of something or other, and our houses are becoming mere places in which to sleep and hang away our clothes, it is well enough just to remind ourselves how near to the center of the earthly universe she sits who rules over a household. As she presides at the table she sits in judgment over the products of many thousand men's labor. Her demand for a different quality of flour throws the millstones out and brings the rollers into a thousand mills. Her demand for a different quality of napkin and tablecloth, anticipated in her inquiries and those of her sisters two years ago, has caused the cultivation of flax of different fiber and the erection of mills with

new looms. The silver market fluctuates with her demand for more or less of plate. The fowls of the air and the fish of the sea and whatsoever passeth through the paths of the sea—all these are brought for her approval or disapproval, and at her imperial mandate are hunted and brought for food, or are allowed to retain life, liberty and the pursuit of happiness, yet ever dependent upon her sole pleasure. If she demands quail on toast, hundreds of hunters seek quail; they turn their attention to ducks when she wants canvasbacks. Ten thousand farmers rear broods of turkeys, because they have learned that at Thanksgiving she will insist upon turkey and take no substitute; and if she decides to go back to the customs of Merrie England and demands the yule log and the boar's head, the boar's head will be forthcoming and the log will not be lacking, spite of legislation for the preservation of the forests. If she asks a wing for her hat, a million song birds lose their lives. Did she but know it, the woman at the head of the table has a retinue of thousands who wait upon her commands. The butcher, the baker, the candlestick-maker, and all who go off to the fair obey her behest. If she grows weary in shopping and complains because compelled to go from store to store for different purchases, at her word, as by the rubbing of Aladdin's lamp, the great department store arises and from it she may furnish her house from garret to cellar. These things have come because she has asked for them, or because men have anticipated her unspoken wish. Thousands of men are cudgeling their brains this very minute endeavoring to imagine what will be her demands in the way of wash silk, dotted mull, henrietta and serge; so that when she goes, as go she will, a year hence, to rectify that sad condition in which, notwithstanding her authority, she finds herself semi-annually—that of having "nothing to wear"—she will find precisely what she was just beginning to think she might want, her Supreme Highness, the Queen of the Dinner Table.

The question "Are not some women wiser, better and better informed than some men who vote, and therefore ought not all women to vote?" is no more pertinent than the question, "Are not some women stronger, more capable and in better health than some men who plow, and therefore ought not all women to plow?" The question is rather whether she cannot do better—whether it is not better for society that she shall remain in a sphere where she can exert a better and more potent influence. Artemus Ward wished the angular woman, who brandished her umbrella at him dangerously while she talked of "woman's spear," to remember when she went into the spear business that he was not a pick-erel. Very many such women have needed the admonition, but there is another thing to be remembered, which is the very wide and enlarging sphere which woman has apart from public life and its duties.

No one at this day would oppose woman's entrance into public life. She has already proved herself capable of doing many things wisely and well. As a teacher, a nurse, a physician, an editor and much more she is making her calling and election sure. And society has no right to demand in advance that if she enters professional life she shall never marry, though the matter of the relation of marriage to her profession should surely be considered by her before she

enters upon her professional career. But, whatever her plans and her performances, she should never forget that the woman who has a home and keeps it well has no narrow sphere in life. I sometimes have thought, as I have heard women make caustic allusions to what was once thought to be "woman's sphere," as though some tremendous social and physiological upheaval had left all such opinions to be studied in their fossil remains in the strata of an outgrown past, that by implication they are slandering their own mothers. And I have sometimes conjured up an imaginary face to place beside the speaker's—a dear, old, wrinkled face, with gray hair and white cap and spectacles—and, viewing it with the face before me, with features too hard to wrinkle easily and with wrinkles carefully cared for, with false frizzes and lorgnette, accompanied by a masculine voice and a stride, have said that if the old system with all its defects was not better adapted than the one designed to be forced upon us to the making of sweet mothers and grandmothers (and that means the making of good husbands and sons and fathers) then appearances are deceitful beyond the widest stretch of the proverb, and there is need of a revision of the statement which has come to us on authority hitherto counted good that a system may be judged by its fruits.

There is a verse that I quote with hesitation, because it has dropped out of some women's expurgated Bibles. Paul, speaking of woman and the fact that she cannot do all that some women might be glad to do, says, as something that he seemed to think might be a sort of compensation, "Nevertheless, she shall be saved in child-bearing." Some time ago Bishop Vincent quoted this verse before a company of Bible students in Chicago, with some guarded words of commendation of the doctrine therein contained. *The Union Signal* had a sputtering editorial upon his use of the passage, and added in disgust, "And those men cheered!" The verse is not indelicate, and it is not difficult to understand. What Paul says is essentially this, that in the beginning man and woman had their distinctive parts in the introduction of sin; Eve's fall was somewhat different, psychologically, from Adam's. The experience of the world then and since has been that there are some things that men can deal with to better advantage than women. Nevertheless, woman's part in the redemption of the world is no mean one. She may herself be saved, and may exert a saving influence by no means insignificant in the important place in which she finds herself as a wife and mother. There is no more beautiful illustration than a mother's life affords of the meaning of Christ's words that she who loses her life finds it. Henry Drummond's new work on the Ascent of Man has one chapter that is generally confessed to be the most beautiful in the book—that on *The Evolution of a Mother*; and it is simply a commentary on these homely but true and beautiful words of Paul. I have heard Christian women who would have been shocked at the suggestion that Isaiah's inspiration might not have made him infallible concerning Cyrus, but who asserted without compunction that "Paul was a crusty old bachelor, and that we know better now." Believe me, my dear sister, there is more good sound sense in that despised passage than you will hear in the next four lectures

you attend on the growing sphere of woman.

God paid to humanity its highest compliment when he laid the Babe of Bethlehem in the lap of a woman. The selection of a woman to give of her own life to clothe with flesh the divine life forever transfigures womanhood with a beauty and dignity which needs no halo from an artist's brush to make it glorious to men. I do not suppose that the angel who descended to announce to Mary the coming of the wonderful Child felt that he had any discretionary power in the matter, but with reverence I may be allowed to express the opinion that if he had and had found Mary on her way to address a woman's suffrage convention he would have gone somewhere else.

I would not shut the door of public life in the face of woman. I believe, with a cordial faith like that of the Apostle Paul, who recognized possibilities of usefulness not only in Lois and Eunice but also, in another sphere, in Priscilla and Lydia, in allowing woman to engage in every good word and work which does not transgress the laws that God in nature and society in wholesome custom have established. I believe in woman's speaking in meeting. I believe in the W. C. T. U. I rejoice in the large work of the noble and womanly women of whom Frances Willard and Mary Livermore are examples. But there are certain social and physiological facts that render it certain that such women will always be exceptional, and my thesis is that the woman whose home is her kingdom and who reigns there, crowned with the affection and honor of the family, is the woman whose sphere is truly a wide one. And of all that I have said this is the sum: Let us stand by the home, for therein is the hope of the nation and of the church.

THE STORY OF ONE EXPERIENCE.

Perhaps the religious experience of one whose life does not always and entirely conform to the divine desire is not of much value, yet it is the process of thought and feeling of one who wished to be good in the sight of God and an agent of good in His universe.

From a little child he loved the largely poetical texts in the Bible, and the stories of the desert and mountain life of the people who lived so near their idea of God. But perhaps his first feeling of exaltation was when, between four and five years old, lying on the grass and looking up at the blue sky through the flickering leaves of a great tree, he seemed to be lifted and carried out of himself, as it happened to him in later life to be following up the line of a church spire in the starlight night, when he seemed to leave spire and star far behind and to be journeying into infinity. He was about ten years old when he was once as suddenly overwhelmed with the beauty of a sunset as if he had never seen one and with an unrecognized impression of the shadow of God Himself in it. Yet such moments did not hinder him from being a naughty child, and he had often to be soothed in the night in bursts of crying lest his father and mother should go to heaven and he should go to the other place, which was a quite real locality to him.

His father and mother were old-fashioned Unitarians, but his grandmother, who had a great deal to do with him, was a Trinitarian. Between the teachings of both God was to him a distant and awful being, and

Jesus His positive and actual son, with the powers that any son inherits from a father. But he had no use for the Holy Ghost. He had to be much older before feeling the force of the divine influence and indwelling spirit, if he ever fully realized it. In his fifteenth year he happened to be brought under Episcopalian control, different clergymen of that church at different times living in the house with him. They had little effect upon him, except as exceedingly cultivated and pleasant, if somewhat narrow people, and his remembrance of them was of those having much more interest in the value of forms than in the truth those forms were meant to preserve.

Life now opened for him in strength and hope. Agnostic influences surrounded him. The visible, tangible world, full of beauty and joy, was enough for him; he felt no need of more; he had no trouble that sight of a lovely landscape could not cure. Then events moved in such a way that he was not certain that he had not committed a great sin. He did not actually commit it, but he was not sure that he could not have prevented it, or had not been willing it should be committed. He was very tired through watching many nights with a dying person and bearing burdens beyond his strength, and probably had endured much nervous strain. At any rate, his soul sickened with an unbearable sense of guilt. He not only felt that his heart, his whole being, was utterly black, but that nothing could ever make it otherwise. God was by nature too opposite to such foulness to be anything but revolted by it. He belonged to a dark and hideous underworld of evil. He was not afraid of hell, or of being a lost soul, he was simply full of horror at his own corruption. His days and nights were a long spiritual agony. A near friend, who guessed something of his condition, gave him a Testament with marked passages about the grace and the love of God, and took him to the prayer meetings of a private circle, where he was fervently prayed for. It produced no result—prayer and argument rolled off him like dew off a cabbage leaf. Yet he used to pray for himself with a wild persistence in the midst of his anguish—prayed to he knew not what, he knew not whom.

One night, alone, in the dark, on his knees, agonizing, suddenly the room seemed full of rosy light; a delicious warmth, he would have said, enveloped him; he was rapt into a state of absolute well-being; he felt surrounded by love, by assurance; he could have no other words for his consciousness than that God, His very self, was there as if in a cloud about him. Every care, every pang, was gone; he arose radiantly happy. He never accurately knew whether a long period of nervous ail had suddenly ceased with cure, or whether he had had conviction of sin and experience of religion. He believed, the rest of his life, that it was the latter. But, if it were, forgiveness and religious joy had come to him without any demand upon doctrinal belief; even, he might have said, without faith, since it had all been as real as fact, were it not that he realized that faith is the evidence of things unseen.

Cares which now encompassed him and labors which absorbed him gradually made much of this a memory. He had great happiness, too, so great that it seemed to answer all his requirement of happiness. The finer part of his aspiration was fed by his

love of natural beauty; long lines of sea and meadow and vast mountain forms had the effect upon him of contemplation of infinity; light and color, the blue of the sky, the depth of the woods, the texture of the flowers, the glory of the stars, the spirit of the whole—it was not merely love he felt for it, unconsciously it was worship. He used to call himself in those days an agnostic, saying it was impossible to know the unknowable, and content with life here while staying here. He had a small measure of success—as much as he deserved—and unless his feeling for nature were a spiritual one he lived a life of the senses, the innocent senses.

There came now to him the greatest sorrow that can befall one. He was left alone in the world. Life seemed suddenly to have come to an end. It would be wasting words to try to tell his suffering, for only those that have endured it can comprehend it. Half of him was in the grave. Only a duty to others, that could not be abandoned, prevented him from putting himself to his long sleep. But his desolation was utter. Yet he could not believe that he had seen this splendid life in his beloved go out like the flame of a candle, that that soul was here, bright and strong one instant and destroyed the next. He could not believe that in a universe where nothing was wasted identity, that slow building up of character, should be the one thing wasted. But where was that identity, that soul? He called upon it, sought for it, implored it. He loved it; he could not love what did not exist. He could do nothing else for it. And in his extremity he called upon God, at any rate, to bless it and preserve it. His only hope now lay in proving to himself the fact of a life beyond this life. He naturally turned to what other men claimed as a revelation, and read the Testament with new research. He longed to believe its story. Moved by it all, he was often enraptured by portions of the epistles, yet he was finally determined in his rejection of it as the only truth by what he considered St. Paul's own insufficient knowledge, and, therefore, insufficient authority, in his plainly expressed expectation of the coming of the Lord in His own day. This did not hinder his gathering comfort from the gospels and certain of the psalms, and taking delight in the epistles and the prophets as the highest note of inspiration.

But he could not stay his search. It deepened and broadened. It was not only the soul he loved that he sought but the God on whom he called. He felt that he could not find one without the other. He read everything that came in his way. A series of articles in the *Bibliotheca Sacra* on The Immanence of God were a very great help to him, and so were Dr. Munger's books, the *Freedom of Faith* and the *Appeal to Life*, and, more than all, Henry Drummond's *The Greatest Thing in the World*. Certain statements found in his reading, or evolved from it, he came to accept as axiomatic, as that "Matter is only a manifestation of force," and, therefore, "the potency of matter is inherent"; that is to say, "Nature is only to be explained by spirit," and, further, that "Will is the only conceivable source of force." The latter made an incontrovertible statement of the existence of God.

Moreover, when he saw the stars moving in their ranks, the earth rolling from night to morning without fail, the seasons' regular recurrence, and each tree bringing forth

fruit after its own kind and not another, he was impressed with the order that governed the universe. Thinking of it, he saw the order simply meant law. But what was law other than the result of will? And what was will but the expression of personality? There was, then, a personal Ruler of the universe. He had arrived at the fact by a simpler line of thought; there was no other conclusion, and the argument was unanswerable.

But what might be the nature, what the attributes, of this personal Ruler of the universe? Power—that was evident; intelligence—that was equally evident. What more? Must not this greatest of beings have then also the greatest of attributes? What was the greatest of all attributes? Love. Had it not been shown to him that the greatest thing in the world was love? Power, intelligence, love—in the hands of such a God as that he could leave himself, his beloved, his fate. More than this he could not formulate. Whether the Lord was self-existent from all eternity, whether He had ever come on earth as Christ, he could not deny or affirm. He could not see that the name pronounced made any difference; it was God and he loved Him. Perpetual thought had made the idea real familiar and sweet; in his search he seemed to have reached a nearness to a great and beautiful being. Love had increased from a slender seed to a full and blooming growth. And with love had come reliance. He would not question concerning the obscure matters of apparent evil, sin and suffering; he would do his best to take care of his own share of the sin, to relieve the suffering, to work with the power that makes for righteousness in carrying light into darkness, help as he might the fulfillment of God's purposes in the world—he would simply love and trust. And this love and trust came to be a vital thing, sometimes the atmosphere he breathed, the life he lived, till he felt he could accept loss, defeat and sacrifice if it were the divine wish. It often seemed to him now, since, as he had seen, matter was a manifestation of force, that the beauty of the universe was, in a way, a manifestation of God Himself—that in worshipping beauty he had always really been worshipping God.

Sometimes he doubted if he were not deceiving himself. Sometimes he felt it presumption to suppose that God could love him. He reassured himself by seeing that God must needs love what is lovely, yet he was not sure whether it was from a desire to have God love him, or to become an object of pleasure to God, that he sought to make his life lovely, keep it open on the divine side and draw down into the channels of his being the heavenly influences. Of course he signally failed in much of this, yielded to temptation, did wrong willfully, did not live constantly at the high pitch of thought and emotion he sometimes found, had moments of grief, dissatisfaction and wrong feeling. But if it did not always afford a living principle, inspiring the very current in his veins, this conception of God seemed to make an upper and outer heaven into which he could escape, so that despair was impossible and peace was always attainable, and he found his love and his joy in it always growing. He perforce acknowledged Christ as his master and leader in the love of God and the desire to do His will, and if he never reached the fullness of satisfaction that belongs to the Christian he was

never quite sure that the fault was not in his own disposition, in a certain lightness of character and a nature to which the joys of earth, the charm of landscape, soft winds and flowers and fragrance, the companionship of friends, and poetry and laughter and song were perhaps too dear.

AN OCTOBER WALK.

BY EMILY TOLMAN.

Ay, thou art welcome, heaven's delicious breath,
When woods begin to wear the crimson leaf,
And suns grow meek, and the meek suns grow brief,
And the year smiles as it draws near its death.

The fall is the best season for walking. In the spring it is pleasant to stroll in the woods and fields and renew one's acquaintance with the birds and flowers, but the languor of the first warm days is upon one and often the country roads are not in their best condition. When the cool fall days come, after a brisk northwest wind has cleared away the September haze and October "with lurid torch has fired the woods," then a country walk is a joy intense. The air is intoxicating. It seems a draught from the vineyard of the gods. Do we in very truth tread the solid earth, or have we borrowed the wings of the morning? Whether in the body or out of the body we scarcely know. How much of this ease of motion and exuberance of life is due to the quality of the air that fills our lungs, and how much to the splendor of the landscape that delights our souls, it were difficult to determine. Were we color-blind no doubt we should tire much quicker. The ability to take long walks depends about as much on the mind as on the muscle.

What variety and richness of color nature has lavished on this single hillside pasture! Against a background of grass, brown and sear, she has laid red, yellow, purple, white, green and russet, and with marvelous skill has harmonized them all. For yellow we still have the princely golden-rod. For purple we look to the late asters, chiefly the low variety with stiff, linear leaves. For white there are masses of tall, snowy asters, fit to deck a bridal or a burial. Cool green, such as abounds earlier in the year, is furnished by wild indigo and a few young birches, holding their foliage longer than some of their older sisterhood, which have already begun to "weep sunshine." The scarlet leaves of the trailing blackberry vines glow amid the dry, brown grass. Clumps of sumac remind us of the burning bush on Mount Horeb, and speak to us as truly of the divine presence.

As we pursue our walk the scene changes. We pass under rows of maples which have turned a uniform pale yellow. The foliage is still thick upon them and the effect is indescribably brilliant. A golden glow is thrown over everything. The whole atmosphere seems luminous. We are bathed in amber light. Surely the soul must be heavily burdened with care and sorrow that can travel such a road without a feeling of gladness. Who sighs now for the "jocund spring"?

As frequently a ripe leaf flutters to the ground we are reminded that this beauty is, after all, a token of decay—I was about to add of death, but it were truer to say of sleep or rest. It may be by the autumn glory God would teach us that such changes are not to be mourned. "I do not die," says the tree, "I only sleep, to wake after a time more beautiful than before." An unknown writer refers to these splendors as "the treasures that the trees were silently

laying up when the summer's sun flooded them all day long," adding, "Shall a man in his time of prosperity lay up no store of sunshine in his inner self, whereby, when darker days come on, he shall be luminous with courage and good cheer?"

Last year I walked along the banks of the Merrimac River on the thirty-first day of October in search of "that weird, wild thing o' the woods," the witch-hazel, and in looking for that found several other flowers that I did not expect to see so late in the season. I bore home in triumph, besides "the hazel's twisted gold," a buttercup, a head of red clover, the ever-present peppergrass, chickweed, cinquefoil, a cluster of sturdy yarrow, several fall dandelions, white golden-rod, a quantity of blue bugloss, rare in the North but a troublesome weed in Virginia, and, best of all, no less than three dainty harebells as perfect as any found on the cliffs in midsummer.

The hamamelis, or witch-hazel, has the curious habit of blossoming and maturing the seeds of last year's flowers at the same time. Whittier, who named one of his later volumes *Hazel Blossoms*, says of them:

Small beauty hath my unused flower
For spring to own or summer hail,
But in the season's saddest hour,
To skies that weep and winds that wait
Its glad surprisals never fail.

He mentions in the same poem the old legend that in the hazel's bough dwells

... a gift of mystic virtue
That points to golden ore below,
And in dry desert places tells
Where flow unseen the cool sweet wells.

If one should take a brisk walk on a clear October day in search of this magical bough that he might with it find golden treasure and, failing that, should gain a ruddier glow and a more cheerful view of life, need he feel disappointed? When times are hard and stocks decline let us the more cultivate the spirit of the poet Lowell, who exclaims in a letter to a friend: "Good heavens, of what uncostly materials is our earthly happiness composed, if we only knew it! What incomes have we not had from a flower, and how unfailing are the dividends of the seasons!"

HEALTH HINTS.

Nowhere else will one find public buildings and conveyances so overheated as in America. Outer wrappings should, if possible, be removed when obliged to remain in such places for any length of time. Men usually take off their overcoats in church; why should not women do the same?

Fur boas and caps are suitable only for extremely cold weather or when driving in the cold. The hardest nations are those which cover the head and throat but lightly. If women would transfer to their feet the protection given to their necks they would be far less likely to take cold.

Dancing *per se* is healthful, and if a girl would dress properly and take this graceful exercise at a suitable time there could be no objections to it on hygienic grounds. But the costumes of the present day restrain the body at nearly every point and the hour chosen for dancing is usually when one is fatigued. Hence most physicians agree that under these unfavorable conditions the dizzy whirl, the form of motion most often chosen, is responsible for not a few broken constitutions and much impaired health.

The value of music as a healing power is being tested in certain wards of London hospitals. The Guild of St. Cecilia furnishes musicians who are specially trained to sing and play soft music, and they are put in telephonic connection with the hospitals.

The condition of one's eyes is dependent, to a certain extent, upon the diet. If the eyes are at all weak they are easily affected by whatever deranges the digestion.

For those not very robust, whose appetites are not good and whose digestive powers are somewhat enfeebled, an occasional raw egg swallowed whole is most wholesome. Care should be exercised, however, not to take them when the stomach is overtaxed or when food is in a state of fermentation, for if not acted upon quickly by the gastric juice more harm than good will result.

Shower baths are now regarded by hygienists as the most desirable form of bath. If this is impracticable, a thorough rinsing with cold water should invariably follow immersion in a tub in order that none of the soapy and soiled water remains on the skin.

Few remedies can be used more easily and safely applied than mustard. A heaping teaspoonful in a cupful of hot water is an excellent emetic if one has swallowed poison. For sharp and sudden pains in almost any part of the body a mustard plaster will usually afford relief. This should be mixed with an equal or greater quantity of rye meal or wheat flour, and with warm water, not with hot water or vinegar, as either of these lessens its activity.

Rinsing the mouth frequently with water in which a carrot has been boiled is said to be a good remedy for canker.

In the changeable climate of New England it is impossible to adjust one's clothing perfectly to the season. Therefore it is the part of wisdom so to train the body by proper diet, bathing and exercise as to prevent its being thrown out of gear when exposed to inevitable changes of temperature.

LINES.

[In answer to a poem by Mrs. Ella Wheeler Wilcox in a recent number of the *Congregationalist*.]

You ask "where they've gone to—the little girls,
With natural manners and natural curls?
Who love their dollies and like their toys,
And talk of something besides the boys?"

"Who think not at all of the 'style' of their clothes,
Who never imagine that all boys are beaux."
You ask "where they've gone to?" and say, "If you
see
One of them anywhere send her to me."

I can tell you of one whom I see every day,
Whose dollies and toys have a charm away.
Dolls of all sizes, from Gwendolin,
With her curling hair and her dimpled chin,

To prim little Agnes, with flat rag face,
And tiny bisque Kate in ribbons and lace.
And a fairy world all peopled with elves,
She makes for them each on the closet shelves.

And Morgan comes from the house next door
And brings his Brownies, when on the floor
They sit and talk of the fairy folk,
And play they're all fairies—it's such a joke!

And often I find them among the stars,
Where a home they've made on the planet Mars;
And a wonderful feast 'neath the trees' red shade
On the dolls' blue tea-set is daintily laid.

And when they are weary they've only to fly
Back, where I find them all high and dry
On a farm, where Morgan is carrying grist
On a horse from the *Agriculturist*,

Cut from that paper, with animals more
Than ever one saw on a farm before!
And, though she has played thus for many a year,
I breathe when I see her, "God bless you, my dear."

But I never could send her away to you,
For then I would send you my sunshine too,
Which would be quite unfair (as you need not be told),
Though you promise a gift of "a medal of gold."

I'll tell you at once of a far better way—
You come and see her on any fine day.
Only write her a letter—this paper can tell
Just where to address her, it knows very well;
And if, when you know her, you then do not love her,
I only can say you'll not be like her mother.

E. K. B.

SUNDAY OCCUPATIONS FOR BOYS AND GIRLS.*

TALKS ABOUT THE BIBLE, NO. 1.

BY MRS. CLARA SMITH COLTON, PATCHOGUE, N. Y.

A valuable and interesting exercise is to have a frequent drill in finding Bible references, at the same time teaching some general facts about the book. Let each child have his own large print Bible and find as quickly as possible the references which you read aloud. Secure the services of the clock as an assistant. The children will see the fairness of grading the scale of time according to age. If little sister Sadie is six years old, let her have six seconds against ten-year-old Tom's two seconds for turning to each reference.

Read the following subjects of Sunday school lessons of the last quarter, pausing for each passage to be found: Birth of Jesus, Luke 2: 1-16; Youth of Jesus, Luke 2: 40-52; Baptism of Jesus, Mark 1: 1-11; Temptation of Jesus, Mark 4: 1-11; First Disciples of Jesus, John 1: 35-49; First Miracle of Jesus, John 2: 1-11; Jesus Cleansing the Temple, John 2: 13-25; Jesus and Nicodemus, John 3: 1-16; Jesus at Jacob's Well, John 4: 9-26; Jesus at Nazareth, Luke 4: 16-30. Are these lessons alike or different? How are they alike? Now find Matt. 1: 21 and then Rev. 22: 16, and so if we should look at every chapter between these two we should find that they are all like the ones we have found, "about Jesus when He was on earth." These different chapters also tell us how we may be like Jesus and live with Him sometime. (Find Eph. 1: 7 and read it.) To make us remember that all these chapters, from Matt. 1 to Rev. 22, are about Jesus, who shed His blood for us, we will tie a red ribbon around this part of the Bible. (Let each child have a piece of ribbon and do this.)

Who remembers what our Sunday school lessons were about last winter and spring? We will look up some of them in our Bibles. Read aloud the following references and let each be found: The First Adam, Gen. 1: 26-31; Cain and Abel, Gen. 4: 3-13; God's Covenant with Noah, Gen. 9: 8-17; God's Covenant with Abram, Gen. 17: 1-9; Jacob at Bethel, Gen. 28: 10-22; Joseph Sold into Egypt, Gen. 37: 23-36; Childhood of Moses, Ex. 2: 1-10. Now show the Bible Time Ladder, laced up, point to the dates and names thereon to remind the children that all these lessons are about the time *before* Jesus came to earth. Find and read Mal. 4: 2, explaining that "Sun of Righteousness" means Jesus. When He came people could learn of God in a new way (Heb. 10: 18, 19, 20, explain). So we call the part about Jesus the New Testament and the other the Old Testament. Show the title-page of each. Explain the word "testament."

Next refer to the red-printed references on the Bible Time Ladder, which the children have learned are some of God's promises given us in the Bible. Then by proper questioning gather into definite statements the facts which have been developed.

1. There are two parts to the Bible.
2. One part tells about Jesus when He was on earth. This part is called the New Testament.
3. The other part tells about the beginning of the world and about the time before Jesus came to earth. This part is called the Old Testament.
4. The Bible is called "Testaments" because we are sure it is true; it gives God's promises of what He will do for us, His children.

Have these statements repeated several times and those who can may write them neatly in little books.

Next have the children find Luke 4: 16-30 and then Isa. 61: 1, 2. Explain that this is "the book of the prophet Esaias," and that Isalah lived many years before Jesus came to earth.

* Copyrighted, W. L. Greene & Co., 1894.

In which part of the Bible is what Jesus read to the people at Nazareth? Could Jesus have read to them that day from the Bible the lesson which we had last Sunday or today? (Luke 1, or Mark 1). Why not? Thus lead the children to bring out the point that different parts of the Bible were written at different times many years apart and so, of course, they were written by different persons. Ask the children to give you the names of some of the disciples, and then call attention to the fact that the names of some of them are the same as the names of some of the parts of the New Testament; the different parts are named for the men who wrote them. Let the children count the different parts of the New Testament (27) and of the Old (39), that is, sixty-six in all. There are not sixty-six writers, however (notice John 1, 2 and 3; Pet. 1 and 2, etc.), because some of the men wrote more than one book. There were thirty-six different writers of the parts of the Bible.

Learn these rhymes:

The Bible is formed of parts one and two—
The Old Testament and the Testament New.
In the Old Testament thirty-nine books are given;
In the New Testament we find twenty-seven.
In your memories firmly fix
Thirty-six Bible writers and books sixty-six.



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The Conversation Corner.



FIND the writers of this week's letters so various in age that I venture to ask D. F. for the cut of the "happy family." In fact, the first letter, which is from a Vermont pastor, refers to that picture:

Dear Mr. Martin: The older members of the group around the stove-pipe are probably familiar with this old couplet showing seven pronunciations of one combination of letters, but perhaps the children are not:

*Though the tough cough and hicough plough me through,
O'er life's dark lough I still my way pursue.*

But have they ever seen the opposite of this, one pronunciation for seven different spellings?

*Please to seize and freeze these fleas in trees,
And thus accomplish their demise.*

Can any of your Cornerers match this with any other syllable?

Sincerely yours, H. L. B.

How hard it must be for foreigners to learn the English language! I suppose you have heard of the Frenchman, who, after struggling for a long time with those seven different *oughs*, exclaimed, "That is *e-n-o-u-g-h*—what you call that?" But our Cornerers have sharp ears as well as eyes, and they will doubtless notice that "demise" as an English word does not agree in pronunciation with the other words. I suggest as a substitute for the second line the following:

And keep them all down in *Balize*.

It is a long step from fleas to bears, but the latter are after us now, surely!

FAIRVIEW, KAN.

Dear Mr. Martin: For the girl who wants to know about bears [see Corners of Sept. 6 and 13]. While doing home missionary work in Northern Michigan I saw a bear about seven miles south of St. Marie, another near Bay Mills, and another south and east of the "Soo," near Hay Lake. This was in the summer of 1884. The last one was pawing open an old log for the grubs and worms. He was so busy that he did not see me nor I him until we were quite close—then he "skedaddled!" They always run. My little three-year-old wants to know if they did not bite. No; the swarms of mosquitoes were far more dreadful. One has to run from them to live.

Yours truly, D. J. T.

EAST BERSHIRE, VT.

Mr. Martin: There are bears in Vermont which I would like to exchange for horned toads. Bears are seen occasionally in Montgomery, a neighboring town.

M. B.

Our California member, Ollie C., might send the horned toads by mail, but how about the return package of bears? I give fair warning that the exchange is not to be made through the Corner office!

The next answer is from a gentleman connected with an extensive glove manufactory:

LITTLETON, N. H.

Mr. Martin: Dear Sir: This is about black bears. We have a skin sent us to dress from Lunenburg, Vt. We dressed early this year a fine skin of a black bear killed in Whitefield by a hunter in Carroll, who knows all about the wild game of the White Mountains. You ought to see our forests now!

Yours truly, C. L. C.

I am sure that natives of New England living in the "wild West" would like to see those forests, too, at this season—can young Cornerers guess why?

NEW BRITAIN, CT.

Dear Mr. Martin: I am eleven years old. I have never written to you before. I have got a small collection of about 350 varieties of stamps. I spent most of the summer at Bethlehem, N. H., in the White Mts. We arrived just after they had killed that bear on Mt. Agassiz. Last year my sister and I spent a few weeks with our Uncle Fred, who is a pastor near Boston. He meant to take us to see

you but he did not, but I saw your house.

Yours truly, HOWARD W.

If I should ever meet your "Uncle Fred" I would give him a good scolding for not bringing you to see me. I had a call the other day from another Cornerer from your city. And here comes a letter from a young minister in Maine who had just

... returned from a hunting excursion on minister's Sunday. [Do not misunderstand that—he means on Monday.—Mr. M.] The hunting up here is something fine. The wild residents of the woods seem to be thoroughly trained. It would delight the soul of any Nimrod to go back of — Pond and there behold the order and reserve of four-footed beast and winged fowl. ... We thought we saw a bear in an apple tree—every one sees a bear when out hunting—but it proved to be some very wild apples that twisted my face and pinched my throat most ungratefully. Still, with my thirteen-year-old friend, I got, not only a cold, but a brace of partridges, which made a pie I've been reserving an appetite for these three months.

The minister does not state whether he or the thirteen-year-old boy shot the partridges, nor whether the boy had his share of the pie!

These three boys spent their vacation in the mountains, but tell no bear stories:

AUBURNDALE, MASS.

Dear Mr. Martin: ... I have had a vacation near Lake Sunapee in New Hampshire. From the broad piazza of the hotel we could on a clear day see Mt. Washington and other mountains of the presidential range. Perhaps I might have seen you and your friend walking about the mountains if I had had the spectacles belonging to the old gentleman who sometimes, through the agency of D. F., appears at the head of Conversation Corner. I went out rowing and fishing there, and sometimes bowled or played tennis. ARTHUR C.

CAMBRIDGE, MASS.

Dear Mr. Martin: ... I spent my vacation in New York State. We went to New York City on the beautiful boat *Priscilla* of the Fall River Line, and the next day up the Hudson by boat to Rhinebeck, then by train and stage to Hensonville. I went berrying and rode horseback and had a fine time. I also visited at Catskill, Peekskill, etc. But I was glad to get back to school and studying again.

Yours truly, RALPH C.

The third boy, who has doubtless returned to Brooklyn now, wrote from the hill country of Western Massachusetts:

My Dear Mr. Martin: I suppose you think that I have forgotten all about the Corner, but it is not so at all. Every week I either read it to myself or to my aunts—they are really my great-aunts. They cannot see to read now and they enjoy very much having us boys read to them. I am very glad of the list of stamp collectors, as I can perhaps trade with some of them. I like collecting stamps better every year. If you publish another list put my name in: "15; 2,000." I see my cousin Hugh R.'s name on the list; he lives on a beautiful place in the outskirts of Peekskill.

Your loving friend, GEORGE C.

I wonder if Ralph found Hugh—by the sign of the ?—when at Peekskill. That would be a good plan for Cornerers in their summer travels to look up their fellow-Cornerers, get acquainted with them and perhaps exchange stamps! George reading to his aunts is capital! I admire boys and girls who show kindly respect to the aged and try to increase their happiness. They will be in the way, too, of learning a great deal if they improve their privilege of asking questions. Notice, too, a boy who is "glad to get back to school"—that means faithful, successful study!

Mr. Martin

Later—LATEST! Just as this Corner goes to press I have seen a copy of last week's issue, and notice with unfeigned surprise and dismay what that D. F. has done now—O—O—O! But I'll get even with him yet.

MR. M.

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The Sunday School

LESSON FOR OCT. 28.

Mark 2: 1-12.

A PARALYTIC HEALED.

BY REV. A. E. DUNNING, D. D.

The gospels are neither biographies nor essays, but magnificent illustrations of effective preaching. They carry their own evidence that what they record is the substance of what the apostles preached. They make no pretension of stating a system of doctrine. Their motive is, as John declares it, "that ye may believe that Jesus is the Christ, the Son of God; and that believing ye may have life in His name." A newspaper comment lying before me is "that it is much easier to make a theologian than a preacher, and that, while theology is a study, the power to move men to right thinking and right living is a gift." The apostles had that gift. How admirably adapted is this account of the healing of the palsied man to convince men that Jesus is the Son of God, and that they may have life by believing on Him! It gives an exhibition of faith and shows how faith was rewarded. It gives also an exhibition of unbelief, and shows how unbelief was refuted and the multitude who witnessed the scene were convinced that Jesus had power to forgive sins; and the story carries with it convincing power to every hearer that Jesus is able and willing to forgive their sins. The ability so to impress and persuade men is indeed a gift—the inspiration of the Holy Spirit. Let us follow the steps by which the great fact was revealed and proclaimed that "the Son of Man hath power on earth to forgive sins":

1. *An exhibition of faith.* The fame of the great healer had spread abroad. Great multitudes were coming to Him to be cured [Luke 5: 15]. But this paralytic might as well have been across the sea, so far as his power to get to Jesus was concerned. His restoration to health depended on his friends, though they themselves could not cure him. They took him to Jesus, believing that He could and would give the sick man what he needed. But he, as well as his friends, had faith. The spirit of the narrative forbids us to suppose that these men had a scheme in mind with which the paralytic was not fully in sympathy. Jesus, "seeing their faith," saw five, not four. The action of the bearers expressed their faith, the sick man's attitude and eyes uttered his. The persistent energy which would not yield to obstacles, which broke through the roof, invaded a public meeting, interrupted the great Teacher in His discourse, was the expression of a confidence in Him which they all shared. We can appreciate their faith and understand what it was.

2. *Faith rewarded.* The sick man and his friends had sought healing of a bodily disease. In the eyes of men he was a paralytic, physically dead, yet conscious, with a body which refused to obey his will. But in the eyes of Jesus his moral nature was also paralyzed, no longer controlled by his conscience. The appeal to Him was simply their confidence that He could heal. That appeal He never refused. He did not demand complete or even correct knowledge of Himself or His mission. He only required that those who applied to Him should put their case fully into His hands. In this case He did at once far more than was asked. He had commanded demons to come out of men and they had obeyed. He had rebuked fevers and they had fled. He had said to the leper, "Be thou made clean," and straightway the leprosy departed from him." But now He said, "Son, thy sins are forgiven." He pronounced the sick man morally clean and declared a most tender relation between him and Himself.

3. *An exhibition of unbelief.* Jesus saw this in the Scribes and Pharisees present as plainly as He had seen the faith of the sick man and his friends. He had not as yet wrought the miracle they were looking for. Those He had wrought had not convinced these religious

teachers and lawyers of His character and mission. It was not His mission to work miracles. He sometimes seemed impatient of the necessity which compelled Him to heal men. He sighed as He opened the ears of the deaf man. "Except ye see signs and wonders," He said to the king's officer who sought healing for his son, "ye will not believe." To lead men to believe on Him as their Saviour and Lord was His mission. It was far more important for them to know that He could forgive sins than that He could cure paralysis. This these leaders of Jewish thought refused to believe. They regarded their theological opinions as so sacred that to ignore or oppose them seemed an insult to God. They believed that only God could forgive sins. Jesus seemed to them to assume a function which belonged to God only. They did not believe that He had really forgiven the man's sins.

4. *Unbelief refuted.* These men knew from the sacred books which they taught that only God "searcheth all hearts and understandeth all the imaginations of the thoughts." When Jesus showed them that He knew what was going on in their thoughts He revealed to them His divine character.

He crowned this evidence by showing that with forgiveness went healing to the paralytic. He did not meet their unbelief simply with rebuke. He reasoned with those who reasoned. He fitted His answer to the workings of their minds. Of course it was easier to say, "Thy sins be forgiven," than to say, "Take up thy bed and walk," for the only evidence that could be given that the forgiveness was genuine was in the character of Him who forgave; but the evidence that the sick man was cured was in the action of the man himself. "He rose up before them, and took up that whereon he lay, and departed to his house, glorifying God." That was sufficient evidence that He who gave Him the power to do it spoke with divine authority when He forgave sins.

5. *The multitude convinced.* There was only one alternative for the listeners to Christ's words. They believed that God only could forgive sins. Jesus had claimed power to do this. He was either God or a blasphemer. But they believed, also, that only God could give a paralytic power to walk. The sick man walked and glorified God. The multitude looked on amazed, and they also glorified God. They were properly impressed by what they had seen and heard. Whether or not they also sought and accepted the forgiveness of their sins we are not told. If they did not, they were worse off than if they had never heard Jesus speak nor seen His miracle, for they rejected their great opportunity. If they did, that was the most fortunate day of their lives.

The lesson of this miracle is too plain to be misread. This revelation of Jesus Christ that He has power on earth to forgive sins is the most wonderful He has ever made to men. The way by which He secured forgiveness for sinners who believe on Him, through His death on the cross, awakens unceasing wonder wherever the story is told. Yet it can be learned only by personal experience of its meaning. I cannot better express this great truth than in the words of a noted preacher: "Unless forgiveness be a reality to a man, it can do him no good. The sunlight does not guide blind folks, and love does not smile upon men if they do not open their eyes to behold it. But the moment they do open their eyes and see it, they feel its inspiring power. For a man to pray for forgiveness, whose heart is in a condition to receive forgiveness, is like a man's praying for rain in an equinoctial storm. The whole heaven is full of it. The earth and atmosphere are saturated with it. Take it. It will never be anything to you till you do take it. Melt it into your consciences. Coin it into your experience. Then it will bring forth rich and blessed results."

THE CHURCH PRAYER MEETING.

Topic, Oct. 21-27. What Proportion of His Income Should a Christian Give? Acts 4: 31-37; 1 Cor. 16: 1, 2.

Should benevolence take precedence of debt-paying. Systematic *versus* impulsive giving. (See prayer meeting editorial.)

Y. P. S. C. E.

PRAYER MEETING.

BY REV. H. A. BRIDGMAN.

Topic, Oct. 28-Nov. 3. What Christ Heals and How. Matt. 8: 5-17.

This subject, like last week's, can be made the theme of an interesting and valuable Bible study. Trace in the gospels the career of Christ the Physician. Notice first the circumstances of the various cures, what led up to them, what part relatives and friends had, what degree of faith the person healed exhibited. Then study the method Christ employed. It will be found to vary greatly. Sometimes a single word or two from Him effects the desired end; now and then He tests the person seeking relief; often He touches the diseased organ; occasionally He takes the patient apart from the crowd, and once, at least, in working the cure, He goes through what seems to be an elaborate process. It is plain that he had no stereotyped method. Finally note the results. See how many of the persons restored to health show any signs of gratitude, what they do to spread the good news, what effect these wonderful cures have upon the multitude.

One of the passages appointed to be read gives us a vivid and typical picture of the way in which Jesus healed the sick. First, He touched Peter's wife's mother. What marvels that touch of Christ always accomplished! In this case the fever at once left her. It is impossible to be disturbed and flurried when one feels the calming touch of Christ. The convalescent arose. Jesus communicates new energy. In His presence one stands up and manhood and womanhood assert themselves. "She ministered unto Him." The grateful soul thinks first of the service she may render her deliverer. See how, in a single verse, the process and the result are stated with remarkable picturesqueness, and there is, as we have indicated, a spiritual symbolism in it all.

For Christ is still going up and down the world healing men of their infirmities and iniquities. His power is still fresh and exhaustless, but He uses the hands and feet and hearts of His followers as instruments with which to do His healing work. In *Pilgrim's Progress* Bunyan thus describes the extrication of Christian from the Slough of Despond. Helpful comes along and sees Christian floundering about in the mire, and at once he says, "Give me thy hand." So they clasp hands and Helpful draws him out and sets him upon sound ground and bids him go on his way. All these particulars are given because each is important and each must be kept in mind if we undertake in Christ's name to help those in need of healing.

Parallel verses: Ex. 15: 26; 23: 25; Ps. 41: 1, 3, 4; 103: 2-4; 107: 9; 147: 3; Isa. 33: 24; 53: 4-6; 57: 15; Jer. 30: 17; Ezek. 11: 19, 20; Hos. 14: 4-7; Mal. 4: 2; Matt. 4: 23; 9: 12; 13: 15; Mark 2: 5, 11; 5: 15, 29, 41; 10: 52; Luke 4: 18, 19; John 6: 35; 14: 1; Acts 10: 38; 14: 9; James 5: 1; 1 Pet. 2: 24, 25: 1.

If asked what is the remedy for the deepest sorrows of the human heart—what a man should chiefly look to in his progress through life as a power that is to sustain him under trials and enable him manfully to confront his afflictions—I must point him to something which, in a well-known hymn, is called "the old, old story," told of in an old, old book, and taught with an old, old teaching, which is the greatest and best gift ever given to mankind.

—Hon. William E. Gladstone.

PROGRESS OF THE KINGDOM.

KOREAN ITEMS.

Then and Now. For months the attention of the civilized world has been turned toward a little kingdom in Eastern Asia which but a dozen years ago was noted only for its rigid exclusion of foreigners and its persistence in maintaining ancient customs and characteristics. In a letter from a Korean regent to the Emperor of China Korea was mentioned as "an insignificant handful of earth at the end of creation," but the two greatest Asiatic races now consider it worth an expensive war. It is interesting to note what steps this conservative "hermit nation" is taking along the lines of nineteenth century civilization. Little more than a decade ago it would have been death for any foreigner to set foot on the peninsula and death to any Korean harboring an outsider. Today Korea is a member of the family of nations and in telegraphic communication with the whole outside world. Hospitals, schools, churches and printing presses have been planted and steamers owned by the government ply between the various ports and the places opened by treaty. The royal palace is lighted by electricity, an incongruous sight in a land where the customs of 1,000 years ago prevail.

Geography. Korea is shaped much like Italy. On this continent it would just about fit in between Boston and Charleston, S. C., and has much the same climate as that part of our own country. Besides the peninsula proper, Korea includes a part of the main land, together with many adjacent islands of the Korean Archipelago. There are 337 large cities, with from 10,000 to 350,000 inhabitants. We are accustomed to speak of the capital as "Seoul," supposing that to be the name of the town. Really that word means "the capital" and the name of the city is Kyung-gi-do, or Kyung-gi.

Scenery. Rev. G. W. Gilmore, in his book on Korea, warns the casual tourist that Korea is not like Japan—a picturesque and fascinating land to visit. He says: "The traveler will find here no interesting temples set in groves of beautiful cryptomeria. There are no picturesque shrines in lovely valleys, few wooded hills, no art-producing workshops. The sail up the coast brings to view no beauties of cultivation, such as are seen in passing through the inland sea of Japan, only bleak hills, rugged crags, here and there in a recess the few low huts of a fishing village, clustered together as if seeking protection in company against the straggling loneliness of a shore washed by surging tides of nearly thirty feet, which, sweeping out, leave bare vast mud flats and dreary, weed-covered rocks. One going to Korea must be prepared to see a country with apparently no resources. Its people seem slothful and indifferent, costumes repeating each other grow monotonous, houses are poor and without adornment, agriculture is less skillfully carried on than in Japan and landscape gardening is unknown. It is only during a longer sojourn than tourists afford that aught attractive really comes to the surface."

Language. The Korean language has an alphabet of fourteen consonants and eleven vowels. Its simplicity, flexibility and comprehensiveness compare favorably with those of any alphabet in the world. The Chinese character, however, is used in all official and literary writing. General education is unknown. There are many schools, but the great mass of people remain untaught.

Tyranny of Officials. Mr. Gilmore graphically describes the corruption of the government officials and shows what a farce is the system of civil service examinations. He says, moreover, that it is no wonder the people show an indisposition to lay up for a rainy day. If it became known that a man had saved an amount of money the officials would immediately seek him to obtain a loan of 30,000 or 40,000 cash (about \$25). As the loan would,

of course, never be returned it would amount to a levy on his property. If it were refused the man would be thrown into prison on some trumped-up charge. This is only one instance of the oppression and abuse the Koreans receive at the hands of filching officials.

Early Religions. Spirit worship, Buddhism and Confucianism have all held sway in this land, but the real worship of the Koreans is before the ancestral tablets and at the graves. The Romanists gained a footing there in the eighteenth century, but persecution again and again washed out all traces of the work. The first Protestant mission work for Korea was done by a Scotch missionary, Rev. John Ross of Manchuria, who came in contact with the Koreans on the border between the Hermit Nation and China. He translated the whole of the New Testament into Korean and sent it across the border, together with a large number of Chinese Bibles, but he never set foot on Korean soil. When Protestant missionaries were admitted to the peninsula, later, they found numbers of the people in the north professing Christianity and studying the Bible.

Romantic Opening for Missionaries. The American Presbyterian Board in 1884 made the first movement toward putting men on the field, but the feeling toward foreigners was such that it was necessary to be very cautious. Dr. H. N. Allen was sent to Korea from China, ostensibly to practice his profession as a physician. The story is well known of how the life of the Prince Min Yong Ik, next to the king the most prominent person in the kingdom, was saved by the doctor's skill. His success led to his being asked to prescribe for the king and other members of the royal family. He was consulted on other matters and finally obtained the entire confidence of the king. A general government hospital was founded by His Majesty and Dr. Allen placed at its head. Thus medical work was the key that opened Korea to the entrance of the gospel and unlocked the hearts of the people. A Presbyterian mission station was soon established at Seoul, which city continues to be the center of mission work. There are now missions supported by the American Presbyterians, Canadian Presbyterians, Australian Presbyterians, American Methodists and High Church, Anglican, while there is also a strong force of Romanist missionaries.

Evangelistic Methods. A unique feature of evangelistic work is what is known as the "sarang," or guest-room, an apartment situated at some convenient locality, always open, where the missionary or one of his helpers meets the natives for religious conference or discussion. This "sarang" is a feature of every mission station, and it is often full of people in animated conversation. This is the Korean way of solving the problem of how to bring the missionary into close personal touch with people who are not reached through formal services.

The Women. Korean women are in sore need of the gospel, for they have little to enrich their lives, being kept as strictly secluded as their Turkish sisters. They are married at the age of thirteen or fifteen without any previous acquaintance with their husbands, and are afterwards shut up in their homes with but few acquaintances and seldom go beyond their narrow woman's quarters. The wives in the humbler classes spend a good share of their lives in laundering the white cotton garments worn by their lords. But it must not be imagined that a Korean woman has no influence. She is by no means an insignificant member of the family, but is treated with respect by her husband and children and consulted in matters of business. The women have a reverent disposition and are said to make exceedingly earnest Christians.

THE WORLD AROUND.

Jubilee Schemes. Among the forward movements which are to mark this jubilee year of

the Salvation Army is the opening up of Hawaii to army work. The first detachment for the Sandwich Islands recently sailed from San Francisco with Brigadier Keppel at its head. The party consists of two men and three women. The South African Salvationists are to have new headquarters, as well as their American comrades in New York, and the corner stone of a building in Cape Town, which will combine headquarters and barracks, was recently laid by Sir David Tennant, speaker of the House Assembly. Eleven years ago three members of the army invaded South Africa. Now the army numbers thousands in that region, and with the completion of the new building will own property worth \$125,000. There are 195 officers, fifty-eight stations and four social institutions.

Australian Aborigines. The well-known mining engineer and editor, Mr. A. F. Calvert, has lately issued a brochure volume describing his experiences among the aborigines of Western Australia. He does not share the prevailing prejudice against members of these scattered tribes, whom he regards as "most curious specimens of the human race." Since the verdict of Captain Dampier, the celebrated navigator of the seventeenth century, who spoke of them as "the poor winking people of New Holland, the miserablest people on earth," scarcely any writer has challenged the unfavorable and somewhat superficial judgment of the adventurous seaman. Mr. Calvert, however, mingled intimately with the natives and took a kindly interest in their welfare, which enables him to write more authoritatively of their character, customs and manner of life. He declares that these savages are not ignorant brutes, and asks for them more humane treatment and consideration. He speaks commendably of the Norcian Mission near Albany and at such stations as Dariat's, Lacey's, Wittenoom's, Bush's, Forrest's, Sholl's and Grant's, where the government has done much for their protection, regular employment and elevation. These black aborigines are "practically children all their lives," says Mr. Calvert, and merit the sympathy and help of Christian teachers and others in face of the possible greed and racial prejudices of their more powerful neighbors.

THE GOSPEL OF WORK.

We might not naturally look to Zola for a homily adapted to young men and women, but here is a trenchant paragraph or two from his pen which suits admirably the opening of the school year and the resumption of work in other fields of activity:

Young men, work! I am aware that no counsel could be more banal. In every school, at the end of every term, it is given to every boy and every boy hears it with indifference, but let me, who have never been anything except a worker, tell you the reward I have gained from the long toil whose effort has filled my life. The world was harsh to me at first; I have known poverty and despair. Later my existence was a battle, and even now the fight goes on and my work is questioned, contradicted, insulted. Through it all my support has been incessant work, regular, daily, for an end never forgotten. How often have I seated myself at my table, tortured by some great pain, physical or moral! And each time, after the first minutes of agony, my task has proved a solace, has given me strength to continue the struggle and await the morrow. Work is the law of the world, the guide that leads organized matter to its unknown goal. Life has no other reason for being, and each of us is here only to perform his task and disappear. Calm comes to the most tortured if they will accept and complete the task they find under their hands.

Nobody knows what's in him till it is knocked out by his running against some granite post of necessity. I don't believe even birds sing when they get their fill of worms.—*Lovell's Letters.*

Literature

BOOK REVIEWS.

LARNED'S HISTORY FOR READY REFERENCE AND TOPICAL READING.

This is a novel and most admirable work. It is a summary of general history in the words of historians themselves. The compiler, Mr. J. N. Larned, is president of the American Library Association and also superintendent of the Buffalo Public Library. He has devoted many years to the accomplishment of this work, which has been a Herculean task and the result of which will be a lasting monument to his honor. His aim is avowed thus—"to represent and exhibit the better Literature of History in the English language, and to give it an organized body—a system—adapted to the greatest convenience in any use, whether for reference, or for reading, for teacher, student, or casual inquirer." He has compiled an encyclopedia which is not only unsurpassed but is unrivaled in that it contains not merely estimates of historians by this or that particular writer, however competent, but the statements of historians themselves representing, in their own words, their different points of view and their verdicts. That is, the reader, instead of being supplied with the conclusions of others, is furnished the materials out of which he may form his own conclusion. He is enabled to sit in judgment upon the judges themselves. They become witnesses testifying before him.

Sometimes, it is true, but a single extract is cited. For example, under Amazons, there is but one quotation—from Grote's History of Greece. But this is satisfactory and also sufficient. There is no reason for giving more space to the topic. But under the Argentine Republic there are citations from Watson's Spanish and Portuguese South America, Payne's History of European Colonies, Napp's Argentine Republic, and Ford's Tropical America, as well as references to a number of other authorities. Under Arianism, extracts occur from Sismondi's Fall of the Roman Empire, Gibbon's Decline and Fall of the Roman Empire, and Neander's General History, as well as references to other authorities. The works of Yule, Douglas, Rhys Davids, Howorth, Ritchie, Giles, Knight, Williams, Wheeler, Forbes, Chesney, Veitch, McCarthy, Speer and C. H. Pearson are drawn upon in order to set forth all which needs to be said about China. The articles Christianity, Crusades, Education, Factory Legislation, Jesuits, Libraries, etc., also are examples of the exceedingly helpful work which the compiler has done. A hundred pages contain the constitutions of various countries. Another hundred embody an essay on Europe, by Mr. Larned himself, who in this instance has departed from his usual method. The articles about the different countries, *e. g.* England, France, Germany, etc., are conspicuously valuable.

It should be emphasized that all the quotations in this work are not abstracts but are made *verbatim*. They have been gathered from more than five thousand volumes, and, although it is easy to recall topics which have been omitted, it is difficult to think of many such which are of the first importance. The compiler's purpose does not seem to have included the mention of the different religious denominations, except incidentally. Baptists and Episcopalians seem to be omitted wholly. The Meth-

odists have a few lines merely explaining the origin of their name. Under Congregationalists one is referred to Independents, where several pages are given to the history, in distinction from the principles, of that body. This suggests that the system of cross references in the work is thoroughly organized. It is simple and effective. The work also contains a considerable number of excellent historical maps from original studies and drawings by A. C. Reiley.

A slight examination of this work—of which three of the proposed five volumes already have been published—is sufficient to reveal its unique method, its broad range, its fullness of treatment in respect to particular topics, its trustworthiness, its convenience and its rare interest. An encyclopedia has been called a library in miniature. This characterization is exceptionally appropriate to this work, which indeed may be described fairly as a condensation of all select libraries. The best authors only are represented in its pages and the discrimination revealed in their selection is generally remarkable. There is no other work which fills the place now occupied by this. It is a necessity to every school or public library, and every man of literary tastes will find it invaluable. On the family book-shelves, where there are intelligent, inquiring young people, it soon will become one of the most frequently used works. The publisher, who is bringing it out handsomely, is the C. A. Nichols Co. of Springfield and the Boston agent is Mr. Charles Jacobus, 30 Bromfield Street. [\$6.00 per volume.]

SHELDON'S HISTORY OF THE CHURCH.

Most church histories are either too long, abstruse and technical to be read generally or too short, terse and popular in style to meet the wants of scholars. To write such a work in a manner adapted to the requirements of both special students and the general public is not easy. Prof. H. C. Sheldon of the Boston University has attempted to do this in his *History of the Christian Church*, in five volumes, just issued by Messrs. T. Y. Crowell & Co., and must be admitted to have succeeded. The work is planned and executed with a fullness, thoroughness and accuracy which must command the confidence of experts and it also is written with a simplicity and fluency of style which will interest and hold the general reader.

Of its five volumes the first deals with the ancient church, the second with the mediæval and the remaining three with the modern church. The outline of the work is well proportioned, the claims of doctrinal history are duly recognized, all the leading heresies are described effectively, and the course of theological and philosophical development both earlier and later is well defined. Moreover the spirit of the work is uniformly that of the true historian—temperate, candid, aiming not to bolster up theories or to exalt heroes but to ascertain and state the precise truth.

Professor Sheldon does full justice to the fact of the Congregationalism of the early churches. He shows clearly how a hierarchical form of ecclesiastical government came into existence in due time but—as in our judgment every intelligent and fair student of the subject must decide—he finds the primitive churches to have been purely and naturally Congregational. The history of the alliance of Church and State and its results is delineated ably, while the chapters which deal with the inner life and spirit of the Church are not less well suited to

their end. We have examined with special care, in view of some current public tendencies and some other recent publications, Professor Sheldon's utterances about Roman Catholics and especially about the Jesuits. The reader will find this a very trustworthy and valuable portion of the work. It is at once temperate and plain spoken and cannot fail to have a useful influence. The exposition of the Tractarian movement in England and of other modern religious developments equally deserves commendation.

In view of our inevitable limitations of space we can only indicate thus our high opinion of the merits of this work. It certainly will take rank among standard church histories and it is most creditable to the author and to the Christian denomination, the Methodist, of which he is a member. The publishers have issued it in a substantial, neat, and even handsome form. [\$10.00.]

RELIGIOUS.

Here is a handsome reprint, from Messrs. A. D. F. Randolph & Co. of Dr. Alfred Edersheim's *Jesus, the Messiah* [\$1.75], the abridged edition of his Life and Times of Jesus, the Messiah. It is the author's edition and is illustrated by Hoffman. It will be remembered that not only is Dr. Edersheim's life of Christ peculiarly valuable because of his own Jewish birth and training but also that among the many such works which have been published, there is no other which has surpassed his in point of interest. The abridged edition, which came out something like five years since, has been deservedly popular and we are glad of this new issue of the work.—One of the prettiest of the recent devotional manuals for day by day use is *Golden Words for Daily Counsel* [T. Y. Crowell & Co. \$1.25], selected by Anna H. Smith and edited by Huntington Smith. It was published first in 1888 and has been so much liked that it is now reissued. It is on the familiar plan—a text of Scripture, a quotation from some prose author of repute and a few lines of verse from some poet upon each page. The volume is bound tastefully in white and gold.

Mr. B. T. A. Evetts, formerly of the Assyrian Department in the British Museum, is the author of *New Light on the Bible and the Holy Land* [Cassell Publishing Co. \$3.00]. In it he gives an account of some recent discoveries in the East which relate to the Biblical history. Some of them already have been made known widely, and his purpose is rather to give a simple, clear, useful statement than to add to the stock of existing knowledge. The book is illustrated and will serve its popular purpose well.—*The Honeycombs of Life* [Lee & Shepard. \$2.00], by Rev. L. A. Banks, is a volume of sermons and addresses delivered in the regular course of the author's ministry. They are good examples of a large class of pulpit work which appeals to the feelings rather than the intellect and is stirring rather than profound or permanently impressive, yet which has its place and work and in its own way helps on the Lord's cause effectively.

Whoever wishes a new book for devotional reading which is inspiring but not sensational and tender without being sentimental, will be pleased with *The Building of Character* [T. Y. Crowell & Co. \$1.00], by J. R. Miller, D. D., whose other books in this vein are well known. It is wholesomely simple, sincere, diversified and uplifting.—Rev. M. R. Drury, D. D., has compiled *The Pastor's Companion* [W. J.

Shuey. 75 cents], a manual of forms, services, etc., for the pastor's use. It is better than many such which we have seen but an intelligent pastor usually can prepare for himself a far more appropriate service for a special occasion than anybody else can prepare for him. This book contains some superfluous material, such as the suggested outlines of revival and funeral sermons, but in the main will serve well such ministers as care for it.

STORIES.

George Meredith's latest, *Lord Ormont and His Aminta* [Charles Scribner's Sons. \$1.50], which has been running for some time as a serial in the *Pall Mall Magazine*, is genuinely brilliant. In spite of many passages of clumsy or extravagant English, there are charms of style in it not often surpassed. Moreover, as a portrayal of certain noteworthy English types of character it is a distinguished success. Lord Ormont and especially Lady Charlotte, his sister, who will not recognize his wife socially, are drawn to the life. The story is full of vitality. It never is dull and it always is able and often striking. As a strictly literary production we can give it praise in spite of its various defects. But its moral influence is unwholesome. It implies that the obligations of marriage may be disregarded and that a consciousness of affinity justifies adultery, and it makes this impression so insidiously that many readers hardly will perceive how great a moral lapse they are tempted to condone. Moreover, it is inconceivable that any man, however willing to overlook offenses against himself, should select for a lad the boarding school where, as he is aware, his own wife is living in criminal relations with the head master. The story is characteristically powerful, but also characteristically eccentric and disappointing.

Matthew Austin [J. B. Lippincott Co. \$2.00] is another story by W. E. Norris. It is pre-eminently a contrast of several types of manhood—two being prominent, and three noteworthy without being conspicuous—the women, even the two heroines, being subordinate to the men. It is not thrilling, yet it is genuinely interesting and it touches helpfully upon certain aspects of married life. Austin himself is a fine example of willing and hardly conscious unselfishness.—*Eyes Like the Sea* [G. P. Putnam's Sons. \$1.00] is a story more than a generation old, one of Maurus Jókai's earlier stories, translated by R. N. Bain. It was crowned by the Hungarian Academy in 1860. Apparently it is partly autobiographical. It is dramatic, amusing and pathetic, dealing with love, art, politics and war. Its most striking feature is the study of character afforded in the heroine, a Bohemian of the most reckless sort yet full of a certain fascination. Jókai is not widely known among American readers, and this story will lead them to desire more of his works.

Helen H. Johnson has translated Ernst Eckstein's *A Monk of the Aventine* [Roberts Bros. \$1.00], which is in the vein of the historical novel and purports to relate the inner history of exciting events in Rome about a thousand years ago. It is well conceived and vigorously executed.—*The famous Quits*, by the Baroness Tautphoeus, has been issued by Messrs. G. P. Putnam's Sons in a new and tasteful edition. It is in two volumes and is offered in a neat box.—*Following the Star, or The Story of the Wise Men* [American Sunday School

Union. 90 cents], by Y. L. is somewhat stilted in style but many will like it. It is based upon the familiar Biblical story of the wise men of the East who came to find Jesus at Bethlehem.

MISCELLANEOUS.

A new and popular edition of Lieutenant, now General, A. W. Greely's account of his famous Lady Franklin Bay Expedition of 1881-84 is found in his *Three Years of Arctic Service* [Charles Scribner's Sons. \$5.00]. It differs from the former published accounts of the expedition in that all unessential portions, mostly those of a scientific character, have been omitted, so that the narrative is more unbroken than heretofore. It is a graphic, thrilling account of an experience which was of great interest and value to the world and an honor to our country. It is almost incredible that the subordinate survivors of the expedition should have been allowed by our national authorities to go unrewarded as they have been. "No man of the party," says General Greely, "has received promotion, except such temporary advancement as my personal urging could secure." He adds that one lies helpless, but for private charity, in a city hospital, his pension not even awarded, and that, although more than ten years have passed, the meager allowances originally promised for Arctic service have not been fully paid, while the widows of the dead are generally unrecognized as yet. This is simply scandalous and the more so because deserters, bounty-jumpers and other undeserving soldiers in the War of the Rebellion have been allowed to get among honorable men upon the pension lists in large numbers.

Mr. Lafcadio Hearn is a genial, graceful writer whose books possess a rare charm of freshness and vitality. His *Glimpses of Unfamiliar Japan* [Houghton, Mifflin & Co. \$4.00], in two volumes, certainly is among the most fascinating works relating to that extremely interesting country. Ten of its twenty-seven chapters have been published before in the *Atlantic Monthly* or elsewhere. The others now appear for the first time. The author appears to have entered into the actual spirit of the people and of the scenes which he describes with unusual accuracy and completeness. He is admirably qualified to recognize and sympathize with what is lovable in the Japanese character and his book is more than ordinarily rewarding to the reader. But his spirit toward the Christian religion and its missionaries is a grave defect in his work. He goes out of his way at times to express his distaste for them and shows himself neither well informed nor fair.

Readers of the *Atlantic* will recognize many of the chapters of Bradford Torrey's new book, *A Florida Sketch-book* [Houghton, Mifflin & Co. \$1.25]. They abound in illustrations of the author's quick perceptions of what is noteworthy in human nature and of his rare sensitiveness to and familiarity with what is best in the natural world, especially in connection with bird life. Such a book must be a revelation to most readers of possibilities of study and enjoyment never adequately realized. Its merely literary enjoyableness also is very great.—Mrs. Isabella Bird Bishop, the famous English lady traveler and author, once spent six months in the Sandwich Islands and then wrote a delightful book about it which came out in 1875 and which we commended warmly at the time. This has now been

reprinted and, in view of the recent special development of American interest in the islands concerned, it is sure of a wide welcome. But it merits this for itself. It is an unusually discriminating, graphic and readable narrative. It also is illustrated.—Miss Kate Sanborn's amusing book, *Adopting an Abandoned Farm*, has a sequel which has just come out, viz., *Abandoning an Adopted Farm* [D. Appleton & Co. 75 cents]. This too is immensely entertaining, although it does not confine itself by any means to the farm in particular or to farming in general. But its wide range is a part of its charm. It is full of shrewd sense and much may be learned from it. It also fairly sparkles with fun. It is a capital little book to have at the elbow for odd minutes.

Dr. Charles Van Norden, recently president of Elmira College, has added a new volume to the rapidly increasing literature of psychology. It is called *The Psychic Factor* [D. Appleton & Co. \$1.25]. It is intended for students. It is more simple and clear than most works of its sort, and it is adapted to do a wider service than that of a mere text-book. It is agreeably original at certain points without presenting any objectionable divergences from generally accepted theories. Its special merits are its terseness and its inclusiveness. It seems to say about all which one finds in treatises of twice its length and in an equally satisfactory and often more impressive manner. We take pleasure in commending it to the careful attention of all scholars of its special theme.—*The Introduction to the Study of Society* [American Book Co. \$1.80], by Prof. A. W. Small, Ph. D., and Chancellor G. E. Vincent, is a well planned and executed treatise, comprehensive, scientific and interesting. It sets forth the philosophy and theory of the subject, and also is practically suggestive and instructive. It is adapted for use with classes, but it will serve equally well the needs of private students. It is sound, stimulating and enlightening throughout.

Two additional issues of the miniature but elegant Temple edition of Shakespeare are before us. One is *A Midsummer Night's Dream* [Macmillan & Co. Each 45 cents], the other, *The Merchant of Venice*. The frontispiece in each case is a finely executed etching. The type is clear, the paper good, and the whole book most attractive.—Here also are ten more volumes of the charming little edition called *The Ariel Shakespeare* [G. P. Putnam's Sons. Each 75 cents]. They are *Cymbeline*, *Coriolanus*, *Pericles*, *Titus Andronicus*, *Timon of Athens*, *Troilus and Cressida*, *Henry VI., Parts I.-III.*, *Sonnets*, *Poems* and a *Glossary*. We have repeatedly spoken of the many tempting qualities of this edition—its conveniently small size, clear type, fine illustrations, and simple but handsome binding, etc.—and we again commend it heartily.—*The Aztecs* [Arena Publishing Co. \$1.25], by Walter Warren, is a dramatic study of some of the characteristics of the Aztecs in Mexico near the opening of the fifteenth century. It portrays both institutions and beliefs, and it is written with spirit and skill.

NOTES.

—The collected letters of the late Matthew Arnold fill three good sized volumes.

—There are not less than 1,760 ancient manuscript copies of the whole or a part of the New Testament.

—The moving of the books from the old

Boston Public Library to the new building is now in progress.

— Agnew is soon to publish Laguillermie's etching of Luke Fildes's charming portrait of the Princess of Wales.

— Some of the literary remains of the late Walter Pater, the eminent English essayist and critic, are to be published.

— Sir Edwin Arnold's new book, *Wandering Words*, is to contain various papers first written for American journals and magazines.

— Mr. C. S. Pratt and his wife, Mrs. Ella Farman Pratt, are to resume editorial work in connection with *Babyland* and *Our Little Men and Women*.

— The famous Tauchnitz Library of British authors—reprints in English on the continent of English books—has now reached its three thousandth volume, Frank Moore's *A Gray Eye or So*.

— The contrast between the shallow and flippant foreign observer of American life and the serious and discreet critic is well marked when the writings of Max O'Rell about America are compared with those of Paul Bourget.

— It will surprise a very large number of persons to be informed that the famous song, *Ben Bolt*, is not an old English ballad but the comparatively modern work of an American author who is just at present a member of Congress from New Jersey—Dr. Thomas Dunn English.

— We regret to see it stated that the Arundel Society is in danger of falling into a bad financial condition through failure of its income. It has done splendid service in reproducing in exquisite taste and with refined skill the paintings of the old masters, especially the Italian, which the ravages of time were destroying or were likely to destroy. Of course photography now has been so perfected that much of the work of the society now hardly needs to be done as before, yet there must still be ample reason for its continued existence.

BOOKS OF THE WEEK.

- Houghton, Mifflin & Co. Boston.*
IN SUNSHINE LAND. By Edith Thomas. pp. 162. \$1.50.
CHILDHOOD IN LITERATURE AND ART. By H. E. Scudder. pp. 253. \$1.25.
FROM BLOOMSDON TO SMOKY. By Frank Bolles. pp. 278. \$1.25.
DANVIS FOLKS. By R. E. Robinson. pp. 349. \$1.25.
LANCELOT ANDREWES. By R. L. Ottley. pp. 216. \$1.00.
Roberts Bros. Boston.
NOT QUITE EIGHTEEN. By Susan Coolidge. pp. 284. \$1.25.
ANOTHER GIRL'S EXPERIENCE. By Leigh Webster. pp. 278. \$1.25.
PENELOPE FRIG. By A. G. Plympton. pp. 194. \$1.00.
RAGS AND VELVET GOWNS. By A. G. Plympton. pp. 91. 50 cents.
VOYAGE OF THE LIBERDADE. By Capt. Joshua Slocum. pp. 162. \$1.60.
Cong. S. S. & Pub. Society. Boston.
GARRET GRAIN. By Mrs. Frank Lee. pp. 336. \$1.25.
JACKY LEE: HIS LESSONS OUT OF SCHOOL. By Mrs. Harriet A. Cheever. pp. 286. \$1.25.
Ginn & Co. Boston.
DOCTOR LUTHER. By Gustav Freytag. Edited by Prof. F. P. Goodrich, Ph.D. pp. 177. 70 cents.
FABLES AND RHYMES FOR BEGINNERS. By J. G. and T. E. Thompson. pp. 97. 30 cents.
W. A. Wilde & Co. Boston.
PHILIP LEICESTER. By Jessie E. Wright. pp. 264. \$1.25.
BIG CYPRESS. By Kirk Munroe. pp. 164. \$1.00.
Silver, Burdett & Co. Boston.
BEACON LIGHTS OF PATRIOTISM. By Gen. H. B. Carrington. pp. 443. 80 cents.
Universalist Publishing House. Boston.
JUSTICE AND MERCY. By Rev. M. D. Shutter, D.D. pp. 276. 75 cents.
C. A. Nichols Co. Springfield.
HISTORY FOR READY REFERENCE. By J. N. Larned. Vol. III. pp. 793. \$6.00.
A. D. Worthington & Co. Hartford.
OUR JOURNEY AROUND THE WORLD. By Rev. F. E. Clark, D.D., and Mrs. Harriet E. Clark. pp. 641. \$3.25.
Fleming H. Revell Co. New York.
CHINESE CHARACTERISTICS. By A. H. Smith. pp. 342. \$2.00.
THE CARTOONS OF ST. MARK. By Rev. R. F. Horton, D.D. pp. 306. \$1.50.
THE MEETING-PLACE OF GEOLOGY AND HISTORY. By Sir J. W. Dawson. pp. 223. \$1.25.
A GIFT OF PEACE. Compiled by Rose Porter. pp. 253. \$1.25.
AT MOTHER'S KNEE. By Rev. J. M. P. Otts, D.D. pp. 173. \$1.00.

- AMONG THE TIBETANS.* By Isabella B. Bishop, F.R.G.S. pp. 159. \$1.00.
MORNING AND EVENING DEVOTIONS FOR A MONTH. By Rev. F. B. Meyer. pp. 127. 75 cents.
THE BELLS OF IS. By Rev. F. B. Meyer. pp. 141. 75 cents.
THE SCIENCE OF MOTHERHOOD. By Mrs. Hannah Whitall Smith. pp. 47. 35 cents.
THE CHURCH AND THE KINGDOM. By Washington Gladden. pp. 75. 50 cents.
THE YOUNG MAN FOURSQUARE. By Rev. J. I. Vance. pp. 194. 50 cents.
THE SANITARY CODE OF THE PENTATEUCH. By Rev. C. G. K. Gillespie. pp. 96. \$1.00.
A BRIEF INTRODUCTION TO NEW TESTAMENT GREEK. By S. G. Green, D.D. pp. 128. 40 cents.
A PRIMER OF ASSYRIOLOGY. By A. H. Sayce, LL.D. pp. 127. 40 cents.
CALVARY TO PENTECOST. By Rev. F. B. Meyer. pp. 169. 50 cents.
JESUS HIMSELF. By Rev. Andrew Murray. pp. 68. 50 cents.

- Charles Scribner's Sons. New York.*
THE WOMAN'S BOOK. By Kate Douglas Wiggin and Others. 2 vols. pp. 400 and 397. \$7.50.
NORSELAND TALES. By Hjalmar Hjorth Boyesen. pp. 247. \$1.25.
POMONA'S TRAVELS. By Frank R. Stockton. pp. 275. \$2.00.
POLLY. By Thomas Nelson Page. pp. 49. \$1.50.
LIFE AND LETTERS OF ERASMUS. By Prof. J. A. Froude. pp. 433. \$2.50.
THE WAGNER STORY BOOK. By W. H. Frost. pp. 245. \$1.50.
WILLIAM SHAKESPEARE. By Barrett Wendell. pp. 439. \$1.75.
GENESIS AND SEMITIC TRADITION. By Prof. J. D. Davis, Ph.D. pp. 150. \$1.50.
THE ENGLISH NOVEL. By Prof. Walter Raleigh. pp. 298. \$1.25.

- Harper & Bros. New York.*
THE BOY TRAVELLERS IN THE LEVANT. By Thomas W. Knox. pp. 494. \$3.00.
WEALTH AGAINST COMMONWEALTH. By H. D. Lloyd. pp. 563. \$2.50.
SIR ROBERT'S FORTUNE. By Mrs. Oliphant. pp. 459. \$1.50.
BIBLE STORIES FOR YOUNG PEOPLE. By Rev. W. E. Griffiths, D.D., and Others. pp. 178. \$1.00.

- Macmillan & Co. New York.*
LIFE IN ANCIENT EGYPT. By Adolf Erman. pp. 570. \$6.00.
HISTORY, PROPHECY AND THE MONUMENTS. By Prof. J. F. McCurdy, Ph.D. pp. 425. \$3.00.
MY NEW HOME. By Mrs. Molesworth. pp. 214. \$1.00.
ANIMALS' RIGHTS. By Henry S. Salt. pp. 177. 75 cents.

- G. P. Putnam's Sons. New York.*
TALES OF A TRAVELLER. By Washington Irving. Edited by Prof. W. L. Phelps, Ph.D. pp. 558. \$1.00.
JAMES HENRY CHAPIN. By Rev. G. S. Weaver, D.D. pp. 386. \$1.50.
THE FLUTE PLAYER AND OTHER POEMS. By F. H. Williams. pp. 128. \$1.00.
A PATCH OF PANSIES. By J. E. V. Cooke. pp. 89. \$1.00.

- Thomas Y. Crowell & Co. New York.*
SECRETS OF HAPPY HOME LIFE. By J. R. Miller, D.D. pp. 32. 35 cents.

- Baker & Taylor Co. New York.*
CHRISTIANITY IN THE HOME. By Rev. T. L. Cuyler, D.D. pp. 264. \$1.00.

- Merriam Co. New York.*
NAPOLEON, LOVER AND HUSBAND. By Frédéric Masson. pp. 322. \$2.00.

- Rand, McNally & Co. Chicago.*
THE WORLD'S CONGRESS OF REPRESENTATIVE WOMEN. Edited by May W. Sewall. Two vols. pp. 448 and 504. \$5.00.

- F. Tennyson Neely. Chicago.*
LOURDES. By Emile Zola. pp. 486. \$1.25.

PAPER COVERS.

- Ambrose & Co., Printers. Groveland, Mass.*
ONE HUNDRED SONNETS. By Julia N. Stickney. pp. 102.

- E. F. Newton. Worcester.*
COLONEL THOMAS GILBERT. By J. C. Crane. pp. 19.
JONATHAN HOLMAN. By J. C. Crane. pp. 19.

MAGAZINES.

- October. *JOURNAL OF HYGIENE AND HERALD OF HEALTH.*—*GOOD HOUSEKEEPING.*—*BOOKBUYER.*—*EDUCATIONAL REVIEW.*—*AMERICAN JOURNAL OF POLITICS.*—*BOOK NEWS.*—*PRESBYTERIAN AND REFORMED REVIEW.*—*AMERICAN HISTORICAL REGISTER.*—*BIBLICAL WORLD.*—*BLUE AND GRAY.*—*ALTRUISTIC REVIEW.*—*DONAHOE'S.*—*GOOD WORDS.*—*OVERLAND.*—*SUNDAY.*—*THINKER.*—*POPULAR ASTRONOMY.*—*PHRENOLOGICAL JOURNAL AND SCIENCE OF HEALTH.*—*BULLETIN OF AMERICAN ACADEMY OF MEDICINE.*—*NEW ENGLAND HISTORICAL AND GENEALOGICAL REGISTER.*—*BULLETIN OF BOSTON PUBLIC LIBRARY.*—*BOOKMAN.*

BIOGRAPHICAL.

ALMIRA L. HAYWARD.

Cambridge has suffered much by the shocking accident which caused the death of Miss Almira L. Hayward, for twenty years librarian of the city library. While arranging books on the shelves of the new reference-room of the library she fell through a hole in the floor to the basement, fracturing her skull. Miss Hayward was fifty-six years old. For five years she taught in East Cambridge, at Lookout Mountain, Tenn., and Providence, R.I. Her service as a teacher, and later as a librarian, had given her great opportunities for winning friends, which she had improved. Prominence in the work of the Shepard Church and in the literary and art clubs of Cambridge had widened still further her range of opportunity and usefulness.

WOMAN'S BOARD PRAYER MEETING.

CONGREGATIONAL HOUSE, BOSTON, OCT. 12.

Mrs. James L. Hill presided and, after reading the story of Ruth's gleanings in the field of Boaz, she spoke of woman as a gleaner in the home, the school and the church, especially in the department of mission work. The present year there is pre-eminent need of gleanings in every corner, of using not only consecrated common sense but consecrated inventiveness.

Mrs. C. H. Daniels alluded to the letter recently sent out by the executive committee to the constituency and spoke of the large field open to the gleaners, a field where many hand-fuls have been left and may be easily seen by those who will walk about it with a purpose to secure new members for the societies. The American Board meeting at Madison was earnestly remembered in prayer.

Mrs. Judson Smith, present again after her brief sojourn in Europe, expressed her increasing confidence in the faith and works of the Board, even in times of unusual stress. As she had met many missionaries during the summer she had a new appreciation of the work which they are doing and of the sympathy and support which must be given by Christians at home.

Interesting letters were read from the Misses Ely and Miss Grace Knapp, all of whom are engaged in the girls' school at Bitlis, and from Mrs. Andrus and Miss Pratt of Mardin. Miss Kyle spoke of the reassuring spirit of earnestness which she had found in a recent campaign in Vermont. She also read extracts from a letter from Miss Morrill of Pao-ting-fu, China, giving an account of the attempt of herself and Miss Gould to enjoy a summer vacation, and of the barriers which they met in the disturbed state of the country. Unpleasant threats and rumors did not seem to dampen their zeal and courage for their special work, however uncomfortable their daily life became. Mrs. Capron was present for the last time before her visit to Chicago, where she has promised, by a series of meetings, to aid in preparation for the annual meeting of the Board of the Interior, which she will attend the last week in October, returning in season for the meeting of the Woman's Board at Montclair the first week in November.

BOSTON MINISTERS' MEETING.

The Leadership Demanded by the Hour was the subject ably presented by Rev. Arthur Little, D.D., before a large audience last Monday. The speaker showed at the outset the surpassing importance of good leadership and the position which leaders occupy in the social, political and religious life of today. The conditions of successful leadership were then dwelt upon. He who sways and molds men must be intellectually strong, possessed of wisdom and a sound mind. He must know history, and be able to recognize the mistakes and failures of the past. It is in the realm of thought that leadership is most needed, for thought dictates action. But intelligence does not suffice, for good leadership demands firm, moral principles. Nor are goodness and zeal enough without the clear, spiritual vision, an eye over which no film of worldliness, prejudice or selfishness is permitted to grow.

A great cause with an adequate end to be served is an important element in competent leadership, while to intelligence and Christian purpose should be added profound conviction, faith in God and man, enthusiasm born from above, and that mysterious quality, or combination of qualities, known as personality. In our democratic age he leads best who puts himself and all he stands for into his work and keeps in touch with his fellows. The last element in the rarest kind of leadership is patience, that divine quality which enables us to do, to suffer and then to wait. Dr. Little concluded with an earnest appeal for the Church of Christ to be in the front as a leader in all moral and spiritual questions.

Annual Meeting of the American Board.

Madison, Oct. 10-13.

Promptly at 3 p. m. President Storrs called the eighty-fifth meeting of the American Board to order. Madison is always beautiful but never more attractive than in its autumn robes. Its citizens had vied with each other to give welcome to its venerable visitor and had adorned stage and pulpit with cedar, bitter-sweet and vines that lent a charm which more artistic attempts would have failed to give. President Adams of the University of Wisconsin expressed in felicitous language the gratitude which the Madison people feel to the society for coming so far West for its yearly gathering. He spoke of the development of the missionary spirit in this region and of the wonderful growth of their institutions of learning, the university over which he presides having a freshman class of 375 and buildings for which the State had paid \$1,200,000. So the daughter welcomes the mother to her home and heart in this highly favored section of our great country.

The reading of the minutes and the appointment of committees occupied only a few minutes, then came the annual report for the home field, given by Secretary Daniels, and the annual survey of the work abroad, prepared by Dr. Clark and in his absence, which all regret exceedingly, read by Mr. Barton. From these reports extracts have already appeared in the *Congregationalist*. Nor is it necessary to speak of the report of the treasury, which is less favorable than could be wished.

THE SERMON.

A large audience gathered in the evening to listen to the sermon by Dr. T. E. Clapp. His text was, "Now unto the Gentiles hath God granted repentance unto life," his theme, Christian Responsibility. The spirit of the sermon was admirable, its illustrations striking, and its emphasis on the duty of the church to give the gospel to every living being unmistakable. The presence of Mr. Moody and his prayer at the evening service were a joyful indication to many of the desire which those who have arranged for this meeting have had, that its spiritual results may be felt throughout the country and to the remotest field which our missionaries occupy.

At this service and in the afternoon the absence of those accustomed to attend this meeting gave to many a pang of sorrow, for while the West is aggressive it is not unmindful of the past, nor of the debt which she owes to the East and those who now represent it. In recognition of the high position of the board Governor Peck and wife, Mr. and Mrs. Senator Vilas, the justices of the Superior Court and their wives, President and Mrs. Adams, Mrs. Lucius Fairchild, and the mayor of the city and his wife gave its members and visiting friends a reception in Assembly Hall in the Capitol, where an hour or two of delightful social intercourse was enjoyed.

THURSDAY.

The morning brought a full program. The first paper, by Dr. C. C. Creegan, on what the board may hope to accomplish before the end of the century was cheering. All friends of the board will join in his expression of desire that Dr. Storrs may remain president till the beginning of the next century. Nor will they pay unwilling heed to his wish that a younger element may be introduced into our corporate membership, or that the medical arm of the missionary service be strengthened, or that more attention be given to the possibilities of self-support by certain missions through the development of industries which may yield an income upon which the religious work may depend for its sustenance. Dr. Creegan thinks that kindergarten instruction should be made more prominent in the foreign work, and that the churches should strive to reach, certainly

by the end of the century, the million dollars a year for which we have so long toiled, in order that the enthusiasm of 3,000 young people now ready to go abroad may not be quenched.

The paper by District Secretary Hitchcock on The Task of Christianizing the World was clear, logical, convincing, inspiring in thought, in conclusion hopeful, notwithstanding the difficulties which still stand in the way of any speedy triumph of the gospel. The lessons of the survey were that God has been preparing the world for a mighty forward movement on the part of His church, and that on the members of this church rests the supreme responsibility of giving this gospel to all who are living in ignorance of it. At this point Dr. Stimson proposed that what remains of the Otis legacy be applied to a reduction of the debt, and that the responsibility for the support of the missions be now laid upon the churches. A brief discussion led to the appointment of a special committee of seven on the finances of the board. Secretary Smith's paper on the training needful for missionaries emphasized the value of a thorough discipline for the work the missionary is called upon to do. Extracts from it appeared in last week's *Congregationalist*. His thought was further developed in a brief address by President Angell of Ann Arbor, who spoke with his accustomed grace and lucidity, and by Dr. Gladden in a paper in which he was at his best, and in which he specially dwelt upon the thought that we are to send the gospel to God's dear children abroad, and that we need to know their thoughts and their religion in order to reach them.

An address of indescribable interest was that of Dr. Henry Jessup of Beirut, who went out from Boston thirty-nine years ago in a gale and in a ship of only 300 tons. With him went Daniel Bliss, president of the college in Beirut, and Dr. Trowbridge of Aintab. Till 1870 the Syrian mission was under the care of the American Board, to which the love of the missionaries has never grown cold. Dr. Jessup enumerated the achievements of the missionaries from America in that country, the youngest and most distant of the Christian countries.

The afternoon session was chiefly given to the missionaries. Dr. DeForrest spoke for Japan. Rev. John Howland made a tender appeal for Mexico, and was followed by Dr. Michael Burnham in an admirable address. Its theme was the response which the churches are making to the appeals of the missionaries. That it is not larger is because so few of our church members know anything about missions. Only 24,000 copies of the *Herald* are circulated among 550,000 church members. Only a small proportion of our pastors read such books as Dr. Thomson's last work on missions. In some way we must strive to get the facts before the members of our churches. Rev. Mr. Clapp of Shansi, China, spoke of the difficulties of his work and also of its hopefulness. Dr. Pease of Micronesia told of the hindrances which the German authorities have striven to throw in the way of Christian work. The closing address, by Rev. Robert A. Hume of India, in which he described the way in which he tries to preach the gospel to an uneducated native, riveted the attention of all and opened new possibilities in the use of the parables of our Lord here at home.

AN IMPRESSIVE EVENING.

The meeting Thursday evening can never be repeated or forgotten. The house was crowded almost to suffocation. Every one had come with a deep feeling of interest, as also of sadness, to hear the paper written by Senior Secretary Clark, reviewing the changes in the missionary service since he began his

work with the board twenty-nine years ago. Very tender were the greetings brought from him by Dr. Webb, so tender that, as Dr. Webb said, we sorrowed most of all that we should see his face no more. But next to the living presence was the magnificent paper, full of the old power and the ever burning love for the kingdom, and read as only Dr. Webb can read in a way which put the listener in possession of every word and thought of the writer. The large extracts from this paper in last week's *Congregationalist* render it unnecessary to give a résumé of it. Then came that venerable man who entered the missionary field fifty-seven years ago—Dr. Hamlin—to bear loving testimony to the delightful acquaintance which his intimate association with Dr. Clark during these twenty-nine years had brought. This testimony was given as from the oldest of the superannuated missionaries now living. "Twenty-nine years ago," said Dr. Hamlin, "Dr. Clark came to the Board with an almost perfect equipment, mentally, morally, spiritually, and with health which made him an ideal secretary. He lays down his work as a soldier, falling on the battle-field, deserving and receiving the admiration, the sympathy and the deep regard of every member of the Board." Its debt to that faithful partner, Mrs. Clark, who has made her husband's service possible, was not forgotten. Then came the expression of personal feeling, gratitude for sympathy and support in measures of education which were not always approved by other officials, but which time has shown to be wise and necessary. Following this testimony, given from the heart, and as no other man except Dr. Hamlin could give it, came a brief statement of the reasons why the speaker believes in the complete triumph of missions, confidence in the Word of God, on the ground of what has already been accomplished, because of the large number of native agents now preaching the gospel, and through our institutions abroad rapidly increasing, and because of the providence of God so marvelously manifest in the past, and especially in Turkey, in removing obstacles. There is but one obstacle, Dr. Hamlin thinks, to the speedy triumph of the gospel abroad, and that is the conduct of Christian nations, whose governments permit their subjects under plea of the rights of commerce to sell rum and opium to the very people whom the missionaries are trying to lead to the Saviour.

The closing address of the evening was by Mr. Moody. His subject was The Baptism of the Spirit. He spoke with even more than his usual earnestness and plainness, and no one who heard him can help being thankful for his words or doubt that they will bring forth fruit. Mr. Moody is thoroughly in sympathy with the missionary movement and full of love for the Board and its missionaries, so that he seemed to speak as one who bore the great cause on his heart. Before beginning his address he called on Mr. Ward, the treasurer of the Board, to pray, and in the course of his remarks he referred to his own conversion in Boston, nearly forty years ago, at a prayer meeting in Dr. Kirk's church, and as the result of a prayer offered in that meeting by the man who had now led our devotions. Another period in Mr. Moody's life is, he said, equally distinct in his memory—the year 1871—when, after the deepest soul hunger, the Spirit came to him and made the work, which previously had seemed so hard and fruitless, easy.

FRIDAY.

The morning was set aside for the hearing of reports on the secretaries' papers. Instead of committees on each mission, two committees only on the foreign field were appointed—one upon the survey furnished by Dr. Clark

and one upon that furnished by Dr. Smith. President Bartlett reported on the first paper, approving it heartily. Three suggestions accompanied this report, viz.: that the expediency of enlarging the work in Spain be considered; that steps be taken, as soon as practicable, to persuade the mission in Ceylon to assume self-support; and that the Prudential Committee do all that is possible to induce Mr. Moody to comply with the request of the brethren in Japan and visit that country. Dr. Davis, being called upon to speak for Japan, referred, among other things, to the intellectual ferment going on there, but not a church has been lost to the faith. Dr. Storrs, following Dr. Davis, said that no one ought to be disturbed over this ferment of religious opinion, as it is simply what is to be expected from a nation like Japan, whose brightest minds are striving to bring the doctrines of the gospel into harmony with their traditions and their philosophy. This is in accordance with the history of the church. Rev. Mr. Bissel made a brief but comprehensive and earnest plea for Mexico.

Dr. Smith Baker read the report on the paper of Secretary Smith. Appended to the report were four resolutions: (1) that the Board gratefully recognize the service rendered by Dr. and Mrs. Hiram Bingham in giving the Bible in their own language to the Micronesians; (2) that we express our sympathy with our missionaries in China in their present danger, assure them of our prayers for their safety, and urge them to seek temporary refuge in the treaty ports; (3) that we recognize the importance of the North China College, believing that \$5,000 here is worth more to the cause of Christ than \$100,000 would be if expended on a Christian college in this country; and (4) that the Prudential Committee be instructed not to consider the question of any reduction of our missionary force in the Turkish Empire. After a fine address by Dr. Barton on the condition of things in Turkey these resolutions with the report were unanimously adopted. Dr. Walter M. Barrows pledged his church anew to this foreign missionary work. Dr. James Brand presented a stirring report on the paper prepared by the home secretary, recommending that no step be taken backward but that, recognizing our responsibility, we prove ourselves equal to it. Upon this report Dr. Richards of Philadelphia and Dr. Wells of Minneapolis made brief but soul-stirring addresses, both affirming that we cannot take any step backward when the call of God is so evidently a call to go forward.

The report of the special committee on finance, anxiously awaited, was read by Hon. Rowland Hazard of Rhode Island. It was unanimous that the funds now in the hands of the board be not used to diminish the debt, but that an effort be made through the appointment of co-operating committees of three each in Boston, New York, Chicago and San Francisco to consider ways and means for enlarging the constituency of the Board, and for securing a collection, large or small, from every church in the denomination and from every member of these churches. It was felt by all, although some would gladly have seen the debt diminished by a sale of the securities in the hands of the Board, but pledged to special use, and then wiped out altogether by an appeal to the churches, that the work which we are under sacred obligation to carry on is too large for our present income, and that in order to increase this income we must greatly increase the number of givers. The committee, composed of some of the ablest financiers in our body, was unanimous in its report, and its adoption seemed to give general satisfaction. The feeling is that we can and must carry out the recommendation of the committee. This committee is to be appointed by the president of the Board within thirty days after adjournment, and it is expected that it will get to work at once. It is to report at the next meeting, when a similar committee is to be appointed.

Friday afternoon the house was again crowded to hear Mr. Moody on Baptism by the Spirit for Service. His address was preparatory for the celebration of the Lord's Supper. It was a waste of time and space to say that this address was one of great fervor and power, and that its influence upon the audience was stimulating and helpful. At the table Drs. Webb and Davis of Japan presided.

A business meeting followed, at which thirty-nine persons were chosen as corporate members, fourteen to fill vacancies caused by death and resignation and twenty-five in accordance with the vote of previous years. The names are printed elsewhere.

DR. STORRS'S ADDRESS.

Friday evening brought another immense assemblage and another inspiring service. Dr. Storrs surpassed himself. Those who have heard him often and on the grandest occasions declare that he never did so well. In elegance of diction, in sublimity and majestic sweep of thought and in profound spirituality no address which he has previously made at these meetings of the board has equaled this. His aim, he said, was simply to gather up the impressions made upon his own mind by these sessions of the Board and present them to his hearers in such a way as permanently to remain with them. His underlying thought was the missionary work of Paul, his personal experience as told by himself in the presence of Agrippa, the influences he set in motion and their outcome in what Christianity has done for the world. Through Christ, as He came to Paul and the world, there was a new evangel, a new discovery of God. With Him came also the discovery of vast realms of life beyond the grave. Paul thought and testified as one who knew. He never discussed. He asserted. He carried within the assurance of the Holy Ghost. Hence he could say, "I was not disobedient to the heavenly vision." But the great miracle of Christianity, which has been granted man through Christ, needs particular illustrations to be understood. To it we owe the church, which, even if imperfect, has yet filled the world with blessing. Infidels know its power and hate it. Some Christians criticize it, and with a measure of truth. It is not all that it might be. But it should be remembered "that perfected saints do not yet march in brigades," that we "cannot scoop up a church full of saints in any part of the country," and yet the church is an instrument adequate to the work which God intends to accomplish through it.

To Christianity, or rather to the missionary movement which we trace back to the apostle, we owe the home and all its culture and joy. To it we are indebted for our institutions of culture and charity, our seminaries of learning, the common school, the library, the universities. All humane legislation, all commerce, international alliances, were in the seeds which Paul carried as he went out to preach.

To this missionary enterprise we owe that great uplift of mind in seasons when it is made sure of its divine origin. The grand affections come from this same source, the supremest love that toward God. So, too, the grandest purpose in life. The glory of the human soul is seen in this that it was worthy the coming of Christ to die for it. Having dwelt at length on these points, and in language which entranced all who heard it, the speaker then asked what appeal this missionary movement is making to us. Surely it appeals to our gratitude. "Freely ye have received, freely give." The great word of Confucius was "reciprocity." Gratitude is below this. It appeals also to our desire to help men, to the passion for souls, which was once characteristic of the church, even in our own country. Has this passion, asked the speaker, pathetically, passed from earth? It appeals to those who would sustain and nourish the life of the church, threatened as it now is by pros-

perity. It appeals, finally, to our spirit of holy Christian emulation. In view of these facts, in closing, Dr. Storrs asked what we would do for this cause for Him who wants us to do His work with self-sacrifice. As David would not offer unto the Lord that which cost him nothing, so in our gifts the value is in that which we pay for them—in self-sacrifice.

The number of the Prudential Committee was reduced from thirteen to twelve, so that four new members may be chosen each year. The new members of the Prudential Committee are Rev. N. Boynton, D. D., and Charles A. Hopkins. A resolution of sympathy with Mr. Ropes, whose physical condition makes it impossible for him to continue on the committee, and of thanks for the service he has rendered was adopted. Drs. A. E. Dunning, W. E. Park, Mr. W. H. Rice of Chicago and President Eaton were appointed a committee on the nomination of new members. Dr. Gordon was appointed preacher at the meeting in Brooklyn next year, with Dr. E. N. Packard of Syracuse as alternate.

The women's meeting was well attended, and was full of enthusiasm. Mr. Moody addressed it. During the sessions of the Board frequent mention has been made of the success which the women have had in collecting money, and the men were advised to learn from them how to secure the funds needed to carry on the enlarging work. A motion was also made, and referred to a committee to report next year, to consider the question of electing women to corporate membership.

Although the attendance from abroad has been small, still the house has been full at nearly all the sessions. The papers and addresses have been all that could be desired. Sixty corporate members have been present. In everything there has been the utmost harmony. The meetings have, in fact, seemed like those of other days. The Prudential Committee and the corporate members have seen eye to eye. The feeling has been that we have entered a new era, and that henceforth the advance is to be more rapid and satisfactory than ever.

SATURDAY.

S. L. Merzhom described with great enthusiasm the Christian Endeavor missionary extension movement. He was followed by Mr. Pitkin, representing the student volunteer movement. Both speakers were indorsed by Secretary Smith. Returning missionaries Hubbard, Beard, Goddard, Bissel, Howland and Hume made addresses of unusual excellence. The farewell words of Dr. Updyke received a suitable response from Dr. Storrs. He said that the meeting was the best and most spiritual he has ever attended. The weather has been splendid. On Sunday Dr. Webb preached for Dr. Updyke and Dr. Storrs was heard at Beloit.

FRANKLIN.

THE NEW CORPORATE MEMBERS.

Maine, Prof. Clarence A. Beckwith, D. D.
New Hampshire, E. R. Brown.
Vermont, Gilbert M. Sykes.
Massachusetts, Rev. Nehemiah Boynton, D. D., Rev. J. H. Lockwood, E. F. Morris, Rev. J. L. Barton, D. D., Rev. George E. Lovejoy, Charles A. Hopkins, Rev. D. S. Clark, D. D.
Rhode Island, Rev. T. H. Lyon, N. F. Dixon, D. L. Goff.
Connecticut, Simeon E. Baldwin, Rev. John G. Davenport, D. D., Rev. W. W. McLane, Hon. O. V. Coffin.
New York, Charles A. Hull, J. Dunn, Jr., Rev. A. J. Lyman, D. D., Rev. F. S. Fitch, D. D.
New Jersey, Rev. W. H. Ward, D. D.
Pennsylvania, Rev. C. H. Richards, D. D.
Ohio, Pres. J. W. Simpson, D. D., Walter Crafts, Rev. James W. Hubbell, D. D.
Illinois, Pres. John E. Bradley, H. T. Lay, F. G. Logan.
Iowa, Rev. M. A. Bullock, D. D.
Michigan, C. A. Gower, Pres. W. G. Sperry, D. D.
Wisconsin, J. M. Whitehead.
Minnesota, Rev. G. H. Wells, D. D., Rev. E. P. Ingersoll.
Kansas, Judge A. W. Benson.
Nebraska, Col. S. S. Cotton.
Colorado, Rev. J. B. Gregg, D. D.
Washington, Rev. L. H. Hallock, D. D.

THE NEW SECRETARY.

Rev. James L. Barton was born in Charlotte, Vt., Sept. 23, 1855. His parents were members of the Society of Friends. He was educated at Beeman Academy, New Haven, Vt., at Middlebury College, from which he graduated in 1881, and at Hartford Theological Seminary, where he completed his course in 1885. In June, 1885, he was ordained for service in the Eastern Turkey Mission. While in Turkey Mr. Barton served as secretary of



the mission and as instructor in the theological seminary at Harpoot. Owing to Mrs. Barton's ill health he returned to America in 1892, and was afterwards elected president of Euphrates College, a position he was well fitted to fill, and his devotion to its interests made him hesitate for a long time to accept the position of foreign secretary.

The picture is an excellent likeness of the new secretary. He is cordial yet dignified and impresses one as a man of tact, wisdom and force. Already he has familiarized himself with the details of office work, and his personal knowledge of missionary operations is of great advantage to him.

BY WAY OF CONTRAST.

FARMINGTON, 1810.
Here they sat [in his parlor] from the 10th of September, 1810, till the 12th, in prosecution of the work of their high behest.—Samuel Spring, Jonathan Lyman, Samuel Worcester and Calvin Chapin, inclusive of Governor Treadwell, five of the nine chosen at Bradford (the previous June) to constitute the board. . . . At their invitation I was privileged to sit with them and listen to their deliberations; to go with them, as they were feeling their way along an untrod path; to observe the very process of the formation of the American Board, for . . . their meeting excited no general interest among the people here at the time. There was no public religious service on the occasion; nor do I remember any mention of the meeting to have been made to the congregation on the Sabbath preceding, or any notice of it to have been sent to the ministers in this vicinity. —Recollections of the late Rev. Noah Porter, D. D., of Farmington, Ct.

MADISON, 1894.
The 84th annual meeting of the American Board of Commissioners for Foreign Missions, commonly designated simply as the American Board, is now in session in Madison, Wis. . . . To thoughtful people, whatever may be their religious beliefs or unbeliefs, a great assembly that sits during four days, that includes leaders of thought and action from every section of a mighty continent, that spends those four days in furtherance of a movement that intimately touches and is gradually transforming the life of 200,000,000 people, that maintains agencies and institutions in every quarter of the habitable globe, cannot be a topic of indifference. —Boston Daily Advertiser, Oct. 11, 1894.

THE LAKE MOHONK INDIAN CONFERENCE.

BY A. K. D.

There are still so many people who ask, Where is Lake Mohonk? that we repeat the answer year by year. About sixteen miles west of Poughkeepsie, N. Y., is a rocky range of mountains, and near the summit of one of them, framed by granite cliffs, is a lovely lake. A long, picturesque row of buildings starts from the water side and climbs far up the eastern cliff, reaching farther year by year to meet the demands of the ever increasing number of visitors. It bears the name of the Lake Mohonk House. From windows, piazzas and balconies on every side there are ever changing views of far-spreading forests and farms, valleys and winding rivers, and meadows and mountains—views unsurpassed in beauty and variety east of the Rockies.

The proprietor of this excellent house, Mr. A. K. Smiley, last week for the twelfth time summoned as his guests the members of the now famous Mohonk Indian Conference. He decides who are members simply by sending invitations to those most able to discuss intelligently and with sympathy the questions of interest concerning the American Indians. To these he extends unlimited hospitality, not only of the house, but of horses, boats and the many other attractions of this charming resort, which includes thirty miles of drives and walks innumerable.

This year the attendance was considerably larger than ever before. Over 200 invited guests were there, the majority of whom are widely known. The business world was represented by such men as Messrs. John and Philip Garrett of Philadelphia and John D. Rockefeller of Cleveland. Gen. O. O. Howard, and a number of other army officers, Rev. Drs. Behrends of Brooklyn, MacArthur of New York and Nelson of Washington, Bishops Whipple of Minnesota and Walker of Dakota, ex-Senator Dawes, Superintendent Hailman, Mrs. Clinton B. Fisk, Kate Foote, Edna Dean Proctor, and Dr. McGill of Swarthmore College are mentioned only as specimens of the assembly of college presidents, ministers, lawyers, editors, authors, leaders in society and men and women of affairs who, with differing views, but with patience, earnestness and unflinching good nature discussed for three days the condition of the various tribes of Indians and the means by which they can soonest be helped to attain civilization, manhood and citizenship.

The presence of several Indians, of teachers from the reservations, from Hampton and Carlisle Institutes, of officers of Indian aid associations and of secretaries of missionary societies added much to the interest and to the difficulties of the presiding officer and the business committee in deciding who should be heard among the many competent to speak and how short a time should be allowed to each. It is not strange that, though so late in the season, the remaining rooms of the house were filled with those who came at their own charges.

President Gates of Amherst, who has presided most acceptably every year since the death of the lamented Gen. Clinton B. Fisk, was again unanimously chosen to that office. He opened the conference with a brief review of its work during the twelve years of its history. It has been beyond question the chief influence in arousing public interest in the Indians and in bringing to pass national legislation in their behalf. The tribal relation, once regarded as sacred, is no longer defended. The reservation system is being broken up as fast as possible. Education is provided for two-thirds of the children of Indians, and the time now seems not very far distant when they will be American citizens and when Indian tribes will be known no more.

The business committee prepared a comprehensive and continuously interesting program

for all the sessions. Most of the addresses were brief, and nearly every one was brought to an end by the inexorable bell in the hands of a boy who knew no distinction of rank, age or sex. But there was eloquence, as when Bishop Whipple pleaded for his beloved red men; and pathos, as in Edna Dean Proctor's recitation of one of her own poems, and in the incidents told by Sybil Carter and many others; and humor, as in the speech of Captain Burke of the Third United States Cavalry, who outrivals Mark Twain; and argument, as in the addresses of Senator Dawes, Justice Strong and Dr. Austin Abbott; and sometimes all combined. Generous time was given to the consideration of education, during which Dr. Hailman, the new superintendent of Indian schools, outlined his plans and described work already begun, and answered many questions. He made a favorable impression on all as a man thoroughly familiar with modern educational methods, with experience in successfully applying them. Special attention was given to the condition of the five nations in the Indian Territory and to the Indians of Alaska.

The closing session, Friday evening, is each year given to the consideration of resolutions embodying the results of the entire meeting, and these, though sometimes considerably amended and provoking warm discussion, are usually at last adopted unanimously. It was nearly midnight last Friday before the final words were said, but they were uttered without a single jarring note; and no statement called forth heartier assent than that more than once repeated, that the presence and influence of the host and hostess made unanimity of feeling and kindness of spirit inevitable.

It was agreed that the Indian ought to be treated as a man and as rapidly as possible placed on the same footing as other American citizens; that Indians ought to be permitted to sell or lease the lands received by allotment under the same laws which govern white persons; that in cases of disability they should be allowed recourse to the courts, as in the case of minors. Work ought to be provided for Indians and markets opened for what they produce. Congress is to be asked to make provision for using property belonging to the Indians so far as necessary in paying for taxes and local improvements, to extend the operation of civil service rules so as to include assistant teachers and other minor officers, to pass an act defining the position and duties of the superintendent of Indian schools and to pay him a decent salary, to employ only fit men for Indian agents at such salaries as will secure such men, and to take measures to stop liquor selling in Alaska.

It was agreed that, as the Indians are rapidly becoming citizens, the time is not far distant when the Indian Bureau may be abolished and the educational work transferred to the Bureau of Education. A ringing resolution was passed opposing government aid for sectarian Indian schools, such aid being now received only by Unitarians, the Society of Friends and Roman Catholics. Representatives of the Friends present said that they would use their influence to lead that body to decline to receive further government aid. Religious denominations were urged to redouble their efforts to educate and Christianize the Indians.

While the conference began on Wednesday with a severe storm, the cheerful open fires blazing in every parlor and hallway made the guests forget the cheerlessness without. The closing day was almost as balmy as midsummer, with just a suggestion of the crispness of October, and Saturday morning the rain poured down again as Mr. and Mrs. Smiley bade gracious good-bys to their guests, and the long line of carriages wound swiftly down the mountain side toward New Paltz, six miles distant in the valley below.

Amherst College will receive \$4,000 from the estate of S. A. Borden of Boston.

News from the Churches

PASSING COMMENT.

We look for good results from the Union for Practical Progress in Newburyport.

A new class for young married couples is a drawing feature in an Illinois Sunday school.

The short account of the new territorial association tells of some novel features. Preaching by women seems to be the order of the day there.

Probably few small churches can equal the record of missionary giving of a church mentioned in the report of the Oregon Association.

A genuine example of co-operation on the part of pastor and people in a case where the desired end was not a necessity is that in Kansas.

Let him who doubts the value of Rally Day note its successful results in a Worcester church—the largest attendance at Sunday school of any on its records. We may infer from the item that every scholar was present.

To speak of Aroostook County, Me., suggests immediately log houses and potato fields. But there are clearings in the wooded wilderness where the modern conveniences, even to the uses of electricity, would surprise the stranger. The church which has grown up to its semi-centennial and kept abreast of the progress in this "far northeast" of our land has a history which reminds us of the sacrifice of new churches in other sections, where diligent servants, perhaps unrewarded as yet, are laboring just as nobly to build up their churches to be strong powers in extensive fields.

RHODE ISLAND JOTTINGS.

The autumnal conference of the State was held in River Point, Oct. 9, Rev. Alexander McGregor acting as moderator. The influence of the Christian Immigrant on American Institutions was considered in its effects on Sunday observance, the public school and the government. Under Missionary Work at Home it was pleasant to be told that about \$12,000 were raised by the State for home missions during the current year. Other subjects of interest were Duties of Christian Hospitality in Our Churches and How to Promote Such Hospitality. Rev. L. S. Woodworth preached the sermon.

A vigorous protest was entered against the recent flagrant gambling at the State fair, openly practiced under sanction of laws. A committee was appointed to take charge of the protest and to secure for it the intelligent consideration of the Legislature. The Baptists are pursuing the same course against this demoralizing practice.

NORTH CAROLINA CONFERENCE.

The sixteenth annual meeting was held in McLeansville, Oct. 3-7, with good attendance at every session. The association sermon was preached by Rev. Zachariah Simmons from Ex. 2:9. Rev. A. W. Curtis was chosen moderator. Rev. G. S. Smith, the pastor in McLeansville, died but two months ago, and this recent bereavement gave great tenderness to the meeting. Other sermons were preached by Rev. B. N. Seymour, Rev. C. C. Collins and Rev. F. W. Sims. A session was given to the Christian Endeavor convention, and was mainly occupied with reports from the various societies, of which there is now one in nearly every church. The overture from the New Jersey Association for greater unity between the denominations was fully discussed and approved, except in admitting any authority over individual churches. In the woman's missionary meeting the addresses, papers and reports presented were full of interest and plans were made for more efficient service, especially for the supply of the needy students at All-Healing Boarding School. One day was given to the Sunday school convention. Reports from the field showed healthy growth and several new schools, notably that of Hillsboro of over 100 scholars.

Addresses were given on How To Hold Those Who Think Themselves Too Old for the Sunday School, The Model Sunday School Superintendent, Teacher and Class, and How to Study the Bible. A model class, composed of all the delegates, was also taught by Rev. G. S. Dickerman.

An obituary sketch was read later and appropriate resolutions adopted concerning the death of Rev. G. S. Smith, one of the first members of the association. On Temperance, the topic of another session, many stirring five-minute speeches were given. It is a noteworthy fact that in this Southern land, where tobacco users are nearly as common in the church as out, that scarcely an A. M. A. worker can be found who is not a teetotaler as respects liquor and tobacco.

Sunday was literally a field day, people coming from far and near with teams and provender for an all-day camp meeting. Interesting Sunday school and Christian Endeavor exercises were followed by preaching, after which the congregation flowed out under the trees for rest and dinner. In the afternoon were held the services to ordain Messrs. Haynes and Newkirk. The veteran missionary, Miss Douglass, who taught in this neighborhood soon after the war and who is now in her seventy-first year, is still in the work, and after the services gave a stirring address. In the evening Superintendent Dickerman preached the communion sermon. A. W. C.

THE BRETHREN CHANGED THEIR MINDS.

Not long ago a council was called to meet at Red Oak, Io., to consider whether a mission enterprise which for some months had been carried on in that city under the care of Mrs. Nina D. Pettigrew should be organized as a Congregational church. The council found only one lack—money. Under the leadership of Mrs. Pettigrew a good congregation had been gathered, a growing Sunday school and a well-attended prayer meeting were reported, and the Christian people who attended the mission—representing various denominations—asked that they might be organized as a Congregational church with Mrs. Pettigrew as pastor. The council, which was small, by the deciding vote of the moderator, gave advice that a church should not at that time be organized because the State H. M. S. would be asked to contribute \$200 or more to the support of the church. The council, after a satisfactory examination, ordained Mrs. Pettigrew to the gospel ministry, but left her a pastor without a church.

But the people of the mission, with Congregational liberty of action, soon after perfected an organization, and through their pastor asked the Council Bluffs Association to receive them to fellowship. But shall an association go contrary to the decision of a council?

But with a happy inconsistency two-thirds of the deciding majority of the Red Oak council decided against their former decision and as individuals advised that it would be well to recognize the church. There was some talk of calling another council, but, fearing that the infant church might take cold if kept out of the Congregational household much longer, it was decided that it might be irregular but that it was right to recognize the church at once.

The association recommended that the churches of the Council Bluffs Association hold a series of Sunday school institutes under the direction of Mr. K. A. Burnell, who has come into Iowa to work for one year. The method which is being followed is to bring the churches together in groups of from three to five for an institute of three days, the forenoons being given to a house to house visitation and the afternoons and evenings to meetings for children and adults. Mr. Burnell has been successful as a Christian worker for more than forty years, and, having just passed the limit of threescore years and ten, he is more eager than ever before to work the works of his Master while the day lasts. A. R. T.

EAST OKLAHOMA ASSOCIATION.

The first meeting of the association was held in Perkins, Oct. 2-4. Owing to the favorable conditions the attendance was large, nearly all the churches being represented. The association sermon was preached by Rev. Mrs. Childs. The association organized by the election of Hon. W. H. Campbell moderator. Supt. J. H. Parker gave an interesting talk on home missions, R. B. Foster, D. D., ably presented the needs of the C. C. B. S., and Supt. J. E. Platt spoke of the C. S. S. and P. S. Interesting papers were also read. The East Oklahoma Woman's H. M. Union was organized, auxiliary to the territorial society, and five persons were approbated to preach, among them two women. Five new churches were admitted to the association, all of them in the country. In three of them, aggregating a membership of forty, ten denominations are represented, and not one original Congregationalist among them. J. B. C.

COLORADO ASSOCIATION.

A Baptist once said to a Congregationalist: "You have the wrong name. You are no more Congregationalists than we are. You should be called the college denomination." It is significant that the first and last sessions of the Colorado State meeting, held in the Second Church, Denver, Oct. 2-4, were concerned with Christian education. Yet prominent as this theme was, it can hardly be said to have given the keynote to the meeting, for the great thought that pervaded all the addresses and discussions more than any other was that the gospel is the only hope, the one power, for the salvation of the individual and of society and the vital element in education. It might rightly be called a gospel meeting.

At the first session, in charge of the Ladies' H. M. U., a notable address was given by Mrs. W. F. Slocum on The Sphere of the Educated Woman on Home Missionary Grounds. The thought was expressed that the desire and ability to serve, once proved by beginning to serve, opens up all opportunities for leadership and usefulness to the educated woman. After a short address by Dr. W. A. Duncan of the C. S. S. and P. S., the sermon was preached by Rev. C. H. Pettibone.

The second day the association organized by electing Rev. G. E. Paddock chairman. The reports of the condition and needs of the work throughout the State showed the effects of the unusually unsettled condition of things the past year. Twenty-two of the sixty churches have had one or more changes of pastors. Two churches have built new houses which are free from debt, another has purchased a building, and a fourth is now building—all in the face of the hard times. The receipts of the Sunday School Society from the State have increased. Following the reports a short time was given to Pastoral Experiences, which proved entertaining and helpful.

The meeting of the Rocky Mountain Branch of the W. B. M. I. occupied one session. Misses M. E. Gouddy of Japan and Florence White of Mexico gave stirring accounts of their missionary life in those countries. The work of the C. C. B. S. was presented forcefully by Rev. F. T. Bayley. He emphasized the thought that we should feel that all of the Congregational societies are our own. The importance of the work of the C. C. B. S., he said, demanded the fidelity of all to their pledges of annual gifts and of repayment of loans. Superintendent Hawkes then spoke of the state of morals, education and politics in Utah, showing that while the evil effects of the Mormon delusion were still great it was now possible to breathe comparatively easily in view of probable statehood.

The last day of the meeting was one of deep, sustained interest and spiritual power. Elements of Power in the Gospel was the general theme for the morning, The Needs of the Soul being presented by Rev. H. E. Peabody and The Fitness of the Gospel to Meet the Needs of the Soul by Rev. A. A. Tanner. An ani-

mated and helpful discussion followed on What Preaching the Gospel Means. What Has the Church To Do with Social Problems? was ably treated by Dr. J. B. Gregg and Rev. Charles Caverno.

Space is lacking to give even the outline of the treatment of the great themes which are being considered by every thoughtful mind today. The thought of the last evening was Christian Education, the speakers being Pres. W. F. Slocum, Jr., Prof. H. E. Gordon and Rev. F. T. Bayley. At the close of the addresses \$200 was raised for Tillotson Academy, to be applied toward the salary of another much needed teacher.

For devotional spirit and sustained interest this meeting was, in the minds of many, the best in the history of the association.

C. M. C.

OREGON ASSOCIATION.

The forty-sixth annual meeting was held in Salem, Sept. 25-27. The church in that city is the fourth of its order in the State, according to organization, and this year marks the semi-centennial of the adoption of the Congregational idea west of the Rocky Mountains in the Oregon City Church, in 1844. Rev. Daniel Staver was elected moderator of the association. Thirty-one churches were represented by seventy-five ministers and delegates.

The keynote was Agencies of God, under the topics: Agencies of Fellowship; The Local Church—Its Administration, Its Extension, Its Outlook; and Agencies Influencing the Churches. Each point was distinctly emphasized throughout the session. Four pastors had been added to the working force since last meeting. The matter of associations paying expenses of the delegates to the National Council was discussed at length and tabled. The sentiment here is in favor of the idea, but the churches cannot adopt it at present. A timely paper on Interdenominational Comity was presented by Rev. W. C. Kaptner, D.D. This association stands pledged to unite with other denominations—notably the Presbyterian—upon any plan whereby a spirit of true comity may be promoted. All interested in the work keenly feel the necessity of being in closer touch with our churches throughout the land, and so the invitation of the First Church, Portland, to the American Board for its next year's meeting was heartily seconded.

Rev. G. R. Wallace, D.D., preached the communion sermon on Some of the Problems which the Church of the Nineteenth Century Must Solve. The narrative of the churches, by Rev. Daniel Staver, registrar, indicated encouraging progress despite financial difficulties, new members being added in most cases. Increased energy along all lines of church work, notably Sunday school and Y. P. S. C. E., was manifest everywhere, also greater diligence in promoting missionary effort. One church—Astoria—has given \$7 per member for missionary purposes. The women's home and foreign missionary meetings were uplifting and instructive. An address by Rev. A. H. Smith of North China did much to intensify the missionary spirit.

The Pastor as Leader and Teacher, The Pastor in Conversion and Training, Church Officers, Architecture and Finance, The Institutional Church, Some Present Day Christian Agencies, Christian Socialism, Fraternal Societies and the Churches were the topics of the leading papers presented, and all abounded in definite and practical suggestions, which were forcibly emphasized by thorough discussion.

From Superintendent Clapp's report it was manifest that the work of the year has been devoted principally to holding the old fields rather than entering new ones, owing to the lack of funds. The amount pledged to Oregon by the C. H. M. S. has been reduced sixteen per cent. To the extent that reports have been made, for every year of service there have been thirteen conversions and eighteen additions to each church. Four church buildings have been put up and a grant has been

made for a fifth. The need of a greater interest in our church papers was emphasized, and their value in making the church membership more efficient was clearly set forth.

Resolutions were passed amending the constitution so as to make it more difficult for ministerial tramps to gain a foothold in the State; also making it certain that when ministers come to us from other denominations they shall be thoroughly conversant with our polity, and introducing a condition of ordination, that one desiring to be a minister shall pass a thorough examination in all courses of required study. The courtesy and hospitality of the Salem Church was boundless. An interesting feature of the evening services was the presence in the choir of two granddaughters of the heroic John Brown. They are members of the Salem Church.

G. H. H.

CONFERENCES AND ASSOCIATIONS.

MASS.—The Suffolk West Conference held its forty-second meeting, Oct. 10, in the Harvard Church, Brookline. There was a large attendance. Subjects were: The Church, Is the Religion of Christ Feasible in the Business World of Today? Has the Church Failed in Her Mission to the Working Man? and The Plan of the Church as a Reforming Power in Society.

The autumn meeting of Woburn Conference was held in Reading, Oct. 9. The topics were: The People's Expectation of Their Pastor and The Pastor's Expectation of His People. A memorial was adopted in view of the death of two members of the conference, Rev. Irving Meredith and Rev. W. F. Obeur.

At the Essex North Conference in Ipswich, Oct. 10, the theme for the day was Methods for Reaching the Unchurched. The Andover House of Boston, The Salvation Army, The Work of a Home Missionary, The Institutional Church, and Personal Contact and Influence in Pastoral Work were the sub-topics.

ME.—The Hancock County Conference at South West Harbor, Oct. 3, 4, discussed Sunday school, Christian Endeavor, temperance and missionary topics. Rev. D. L. Yale preached the conference sermon and Rev. L. W. Muttart the sermon at communion.

At the conference of Kennebec County in Waterville the topics were: What Constitutes a Well-Organized Church? The Ideal Pastor, The Ideal Congregation, Reminiscences of Former Pastors and Churches, What Does a Member Owe His Church?

CT.—The New Haven East Consociation held its 105th annual meeting in Fairhaven, Oct. 2. The reports were generally favorable, especially that from Stony Creek, showing a vigorously prosecuted work of much interest. The Need of Pastoral Calls, and An Organization of Christianity Differing from that of the Church were the chief topics.

The Windham Conference met in Hampton, Oct. 9. The Inclusive and the Exclusive Church, Plans for Fall and Winter Work and The Relation which the Church Sustains to the Present Discussions and Agitations of the Labor Problems were the subjects.

The New Haven West Conference was held in New Haven, Oct. 10. A heavy all-day's rain interfered seriously with the attendance, but the program was good. The subjects were: Requirements of the Pulpit and the Pews and The Relation of the Church to Social Problems. The sermon was preached by Rev. W. L. Phillips, D.D.

N. Y.—The Chautauqua district meeting of the Western New York Association was held in Little Valley, Oct. 9, 10. The sermon was preached by Rev. S. H. Adams. The main subjects were: What Do Our Churches Need? Sunday School Normal Work, Home Missions. The reports from the churches were unusually hopeful. For the first time in many years the churches are supplied with pastors with hardly an exception. Rev. Mrs. E. C. Woodruff is the successful pastor of the church which entertained the association. Her neighbor at Napoli is Rev. Mrs. Howland.

0.—Plymouth Rock Conference met in Chardon, Oct. 9, 10. The topics were: The Problem of the Vacant Churches and Unemployed Ministers, Truths that Need to Be Emphasized in the Preaching of Today, The Outlook for Christian Unity, Fellowship of the Churches—Needed by Stronger Churches, Needed by Weaker Churches, How Cultivated, and Missionary Work. The conference is always largely attended and well supported by the laity.

Marietta Conference met in Ireland, Oct. 12-14. One session was given to Sunday school topics. The important themes considered were: The Best Plan of Church Union, The Progress of Christ's Kingdom

—Hindered by the Church, Hindered by the World, Its Certain Triumph, The Observance of Law, and How to Derive Most Good from My Bible.

ILL.—The thirty-sixth meeting of the Central West Association was held in Galva, Oct. 9-11, a large delegation being present. Rev. C. W. Hiatt preached the sermon. The chief topics were: The Statesmanship of Missions, The Gothenburg System of Dealing with the Liquor Traffic, Christianity Applied to Politics, Labor and Capital, and Church Music.

MICH.—Grand River Association met in Plymouth, Oct. 8, 9, and enjoyed a lively meeting, with a good attendance. The principal papers were: The Pastor—In His Study, Among His People and In His Pulpit. Gen. B. M. Cutcheon gave an address on The Relations of Capital and Labor. The name of the association was changed to Grand Rapids, as designating more definitely the locality of the body. Mr. Stephen Vaughan was approbated to preach.

WIS.—The Northeastern Convention met in Rhineland, Oct. 16, 17. The topics were: What May We Expect from the Convention? The Midweek Service, Christian Endeavor Work, Bible Reading, The Creed of the Millennial Church, Financial Methods, Temperance, The Sunday School and The Kind of Churches Needed in the District. The sermon was preached by Rev. Alexander Thomson.

IO.—The Sioux Association met in Whiting, Oct. 9-11. Rev. W. B. Pinkerton preached the sermon. Secretary Douglass spoke for the Iowa H. M. S. The topics were: Christian Ideals, Social Problems and the Church, All Round Development, Personal Efforts for the Salvation of Men, The Possibilities and Dangers of Institutional Work in Small Churches, How to Improve Our Associational Meetings, The Keynote of the Kingdom as Related to Certain Phases of Current Religious Thought, and, relating to the last topic, Will This Kind of Preaching Reach the Masses?

KAN.—Northwestern Association met with Twelve Mile church, Oct. 2-4. The attendance was large and the spiritual tone excellent. The sermon, by Rev. C. L. Mills, was on Foreign Missions. Among the themes were: Fellowship with Christ and Each Other, The Work to Be Done, Christian Endeavor, Missionary Living and Giving and a historical paper on the Northwestern Association.

CONGREGATIONAL CLUBS.

MASS.—The Newton Club's opening meeting for the season, Oct. 15, was a reception to the two new pastors who have recently come to the city. Rev. E. M. Noyes of Newton Center was welcomed by Rev. Wolcott Calkins, D.D., and Rev. Calvin Cutler of Auburndale gave the club's welcome to Rev. T. P. Prudden, D.D., of West Newton, in whose church the meetings of the club are held.

R. I.—The annual meeting of the State club was held, Oct. 8, in Providence. The subject was The Work of the Club. The new president is Rev. Alexander McGregor; vice-presidents, Rev. J. H. Lyon and F. G. Eddy, Esq.; secretary, Clinton R. Fuller, Esq. Whether Congregationalism in this State, in its activities and life, be viewed from conference or club standpoint, alike in both there is much to call forth devout gratitude to God, and that the more, seeing the men who bore the burden and heat of the day in the past are being called home in such rapid succession. Recently a memorial service was held in the Y. M. C. A. Hall, Providence, commemorative of the late Hon. Amos C. Barstow, a lifelong friend of the association, as of all good organizations that contemplated the advancement of the Redeemer's kingdom among men.

CT.—The New Haven Club met in Fair Haven, Oct. 15. The chief address was on The Minister and Social Reform, by Dr. P. S. Moxom.

CAL.—The San Francisco Club enjoyed an outing at Belmont School in September. The club had a delightful day with the First Church, Oakland, Oct. 2, commemorating the twenty-fifth anniversary of the Pacific Seminary.

NEW ENGLAND.

Massachusetts.

EVERETT.—First. At the annual meeting, Oct. 2, it was reported that the present membership is 380, the additions for the year being forty-three. The average attendance at the Sunday morning service has been 359 and in the evening 497. During the five years' pastorate of Rev. E. T. Pitts 213 persons have been received to membership.

SOMERVILLE.—Continued progress is noted in preparing for the organization of a new church. A lot of 15,000 feet of land has been secured in an excellent locality. The last meeting of the church extension committee, which has carried out the work thus far, was held last week. The expense of the enterprise during the summer was \$500. The

project is now in the hands of those who will constitute the society. The congregation on the evening of Oct. 7 numbered 175. Rev. G. S. K. Anderson is the pastor-elect.

WEST NEWTON.—*Second.* The house of worship, closed for several months for repairs, was reopened last Sunday. A special service of rededication was held, with extra music. Rev. T. P. Prudden, the pastor, preached the sermon.

NEWBURYPORT.—*Belleville.* The Brotherhood of Andrew and Philip is to conduct a lecture course this winter, giving five entertainments at a barely nominal price. The purpose is to provide the parish with high class entertainment within reach of all, locally and financially. The brotherhood will also publish a monthly parish paper of eight pages, to be paid for by advertisements and placed free in every family.—A Union for Practical Progress has been formed, the two Methodist churches uniting with the Unitarian and Belleville Congregational churches. The first formal service was held Oct. 14 at the latter church, the subject being Associated Charities. Mr. George M. Whipple, president of Associated Charities in Salem, gave the chief address.

DRACT.—*Central.* The first communion since the ordination of Rev. E. L. Baker was made memorable by the reception of eleven new members, seven of them on confession. As the resident membership of the church was but thirty-five, this addition is a valuable increase of working power.

LOWELL.—Mr. Moody will come to this city in late November. The old skating rink, now used as a manufactory, is to be furnished with accommodations for the meetings. It will seat 4,000 persons.—*The Congregational News*, after a three months' vacation, reappears as the *Lookout*. It is double the size of the former paper and now represents all the evangelical denominations of the city, with a representative editor from each. Rev. G. H. Johnson will be the Congregational editor.—*Highland.* Rev. C. L. Merriam spends part of each midweek prayer meeting in training workers in the methods of personal work for Christ. They are thus prepared for work in the inquiry room.

WEST MEDWAY.—During the last six months of Rev. J. F. Crosby's pastorate the additions to membership were forty-one, of which thirty-two were received on confession. The total collections were \$1,026 and benevolences \$91.

WORCESTER.—*Park.* The first anniversary of the occupancy of the new edifice was celebrated Oct. 7. The pastor, Rev. I. L. Wilcox, reported that thirty new members had been received during the year and the audiences had nearly doubled. A large collection was taken for current expenses.—*Piedmont.* On "rally Sunday" a harvest concert was held, with a chalk talk by Mr. N. S. Greet. The attendance at Sunday school was 501, the largest on record, only four teachers and two officers being absent, all on account of sickness.—*Union.* The Women's Association reports a successful year, \$653 having been raised, \$430 of which is to support a missionary in India. Several boxes and barrels have been sent to home missionaries in the West and more than 100 garments have been made for the poor of this city, besides the distribution of second-hand clothing. The church has voted to ask the parish to sell the property and build in a location more convenient for the worshippers. The present site is valuable for business purposes and contributions for a new building have already been offered, one of \$20,000 and another of \$15,000. A literary society has been organized, starting among the young people connected with the Endeavor Society. It begins with the study of English history.—*Central.* Dr. Merriman has begun a series of evening discourses on *The Inspiration and Authority of the Bible in the Light of Modern Criticism*.—*Salem Street.* Prizes of \$5 and \$2.50 have been offered by the Sunday school to those who bring in the two largest numbers of scholars before Jan. 1.—*Plymouth.* The adoption of the individual communion cup is being discussed.

Maine.

ISLAND FALLS.—In this growing town on the new Bangor & Aroostook Railroad the church services are attended by congregations of over 200 persons. The Sunday school numbers 100 and the C. E. Society more than eighty. Mr. H. H. Noyes is doing earnest work as pastor.

FORT FAIRFIELD.—At the semi-centennial, Oct. 9, many interesting facts connected with the life of the church were related. The original membership included five persons, one of whom, Deacon Stevens, was present at the celebration to tell of the early life of the church in the wilderness. The gospel was first given to this people by Rev. J. G. Merrill, who had to walk nearly 700 miles to cover his field, an extent of territory now comprised in half a dozen

towns. Of these settlements three are nearly cities, and a great change has taken place in half a decade. The church now enrolls 112 members, and has its own house of worship built, after occupying two former houses, at a cost of \$10,000, which is all paid. The pastor, Rev. G. B. Hescok, entered the ministry from the business world. The roll-call showed the strength of the church, and everywhere are apparent the evidences of modern vigorous work. Besides a full home Sunday school and flourishing C. E. Society, several schools are conducted in out-lying districts. The anniversary sermon was preached by Dr. J. G. Merrill.

AUGUSTA.—The centennial anniversary was held Oct. 9. Rev. Dr. Alexander McKenzie, whose first pastorate was in this place, gave a history of the church and spoke of its pastors. Congratulations were given by the pastors of other churches in the city, and an address on *The Return to Christ* by Rev. Dr. J. H. Ecob sketched the present outlook of the church. Rev. J. S. Williamson is the pastor. During the exercises it was announced that seven beautiful windows are to be inserted by the Tiffany Co., New York, in memory of Hon. J. G. Blaine, Mr. Emmons Blaine and others. All the indebtedness of the church will be arranged for by Jan. 1. The total membership is now 1,039. Thirteen men have gone forth from the church into the ministry.

New Hampshire.

MARLBORO.—Rev. J. S. Colby has resumed the sessions of the literary circle which he formed last year for the benefit of the young people of the village. The course mapped out for this season is with American authors. The first meeting was largely attended and indicates a development in interest beyond that of last year. The sessions are held at the parsonage on Saturday evenings. Mr. Colby has begun a series of Sunday evening sermons, eleven in number, on *The Kingdom of God on Earth*.

LEBANON.—An enjoyable occasion was the meeting of the church at its 128th anniversary. The work in all departments was reported in good condition. About \$1,000 have recently been spent on the meeting house.

MANCHESTER.—*Franklin St.* The semi-centennial anniversary was celebrated Oct. 14-16. Sunday morning a historical discourse was preached by Rev. Dr. S. C. Bartlett, a former pastor; a communion service, presided over by Rev. Dr. C. S. Murkland, also a former pastor, was held in the afternoon; and the present pastor, Rev. B. W. Lockhart, preached a special sermon in the evening. On Tuesday a reception was given in the forenoon in the church and in the afternoon a banquet was held in Mechanics' Hall, presided over by ex-Governor Smyth, followed by speeches from Deacons A. G. Fairbanks, A. H. Daniel's and F. B. Eaton, Col. A. E. Clarke, Judges I. W. Smith and David Cross, Gov. J. B. Smith, Rev. Drs. W. H. Fenn, C. S. Murkland and Pres. W. J. Tucker, D. D., of Dartmouth, three of the ex-pastors, Rev. B. W. Lockhart, Rev. A. E. Cross, Rev. N. M. Hall, Rev. Merton Dexter, the last three being sons of the church, and others. In the evening at a closing service addresses were made by Drs. Tucker, Fenn and Murkland. All the exercises were largely attended and characterized by a most enthusiastic spirit. The career of this church has been distinguished by unusual harmony and activity and it has long been one of the leading churches of our order. An interesting fact in its history is that two of its former pastors, Drs. Bartlett and Tucker, have become president of Dartmouth College, while another, Dr. Murkland, is president of the New Hampshire Agricultural College.

Vermont.

WEST RUTLAND.—The Rutland County Sunday School Association met in West Rutland, Oct. 10, with 100 delegates present. The reports of Sunday schools showed a large increase. Papers and addresses were given on: *The Social Phase of Sunday School Work*, *The Blessedness of Teaching*, *The Teacher as a Thorough Bible Student and the True Aim of Sunday School Work*. Rev. J. H. Babbitt, State secretary, gave an address on *The Work We Are Doing*. Mr. E. C. Kinney reviewed his summer work in organizing schools in the county. The meeting was interesting and practical.

Rhode Island.

The Swedish church of Pawtucket has recently purchased a comfortable house of worship which was formerly owned by the Swedenborgians.

Connecticut.

DANBURY.—*Second.* The renovations in the interior of the auditorium are just finished. A Johnson organ has been put in and the Church Hymnary introduced. Two-thirds of the required \$3,500 for these improvements have been subscribed. Thirty-five new members have been added the past year.

A union evangelistic campaign is being conducted and the city is thoroughly aroused.

HARTFORD.—*Windsor Avenue.* The church has voted not to accept the resignation of its pastor, Rev. C. H. Smith.—*South.* Dr. E. P. Parker is to preach a series of Sunday morning sermons on *Domestic Life*.

MIDDLE STATES.

New Jersey.

PLAINFIELD.—The fifteenth anniversary was celebrated by special services Sept. 30. The pastor, Rev. C. L. Goodrich, preached an anniversary sermon to one of the largest congregations in the history of the church. A pleasant feature of the Sunday school celebration was the public recognition of nine graduates from the primary department. A social reunion was held Oct. 2, at which the first pastor of the church, Rev. William Manchec, was present.

Pennsylvania.

PHILADELPHIA.—*Central.* Miss Elsie M. Garrettson, a member of this church, who has been fourteen years in Foochow, China, spoke Sunday evening on the condition and prospects of missionary work there. The pastor, Rev. C. H. Richards, D. D., also gave an address on *Does China Need Christ?*

HARTFORD.—Rev. Nestor Light is about to close his eight years' pastorate, during which one-third of the present membership has joined the church. During the ninety-four years of the church's history he is but the fourth pastor. With a renovated house of worship the church is in good condition for future usefulness.

CAMBRIDGEBORO.—This church, which was much weakened by being several years pastorless, is again renewing its strength under the leadership of Rev. S. A. Smith. It occupies a hopeful field in this rapidly growing town, which is becoming popular as a health resort.

THE INTERIOR.

Illinois.

EVANSTON.—*First.* The twenty-fifth anniversary of organization has just been celebrated by a reception and sociable. The church is prospering under the pastorate of Dr. J. F. Loba, and is conducting an important and flourishing mission school in the southwestern part of the city. The building of a chapel for the accommodation of the mission is under consideration.

PEORIA.—*First.* The Sunday school finds itself crowded for room. Among the new features of its work is a class for young married couples, which starts with a membership of forty, all new-comers, consisting of lawyers, merchants, bankers and others. The leader is Superintendent N. C. Dougherty of the city schools. The city missionary committee of this church is offered a corner lot in a desirable portion of the town for a mission work. The present distribution of Congregational forces in the city is admirable, consisting of six churches and two flourishing Sunday schools, all having ample space for effort without trespassing on sister fields. This ninth opening will be in a new part of the town, where no churches as yet have entered. The great tabernacle erected by the Protestant churches for the meetings under the leadership of Dr. Chapman is ready for occupancy. It seats 4,800 persons. The churches are looking forward with anticipation to the work.

ONTARIO.—Rev. J. D. McCord, aided by Miss G. G. Bouslough, singer, has been helping Rev. W. B. Ladd in a series of meetings, at which the attendance was large and the interest deep. The people in this village have manifested a gratifying appreciation of the labors of these two servants of the H. M. S.

ALBION.—*First.* Rev. F. B. Hines has been holding tent meetings, aided by Rev. R. W. Purdue. A good degree of interest has been manifest and the church has received eleven new members.

WARRENSBURG.—Evangelist Van Auker has just closed a series of special services. Thirty persons signed "decision cards," and many of them will unite with the church. This church is moving toward a new building, which is sadly needed.

THE WEST.

Iowa.

GARNER.—Since its organization three years ago, the church has grown steadily. Its present membership is fifty, and about fifteen new members—six of them on confession—will soon be added. A council met, Oct. 6, to examine the pastor, Samuel Simpson, for ordination. He began his work here in June, and six weeks ago was called to become the permanent pastor. The new house of worship was dedicated Oct. 7 in an impressive manner, Rev. F. E. Carter preaching the dedicatory sermon. With a new building, made inviting by all the modern im-

provements, including opera chairs, lighted by large, colored Gothic windows of cathedral plate, and with a young pastor, intellectually and spiritually strong, the church looks forward hopefully to larger growth.

Minnesota.

Mr. F. M. Hubbell has closed his work at New Richland and returns to McCormick Seminary, Chicago. The church has been greatly revived, thirteen have been added to its membership and a supply secured for the winter.—Rev. Alexander McAllister has closed his work at Kanaranzi, Ash Creek and Ellsworth and moved to Mapleton.—Rev. Alexander McGregor has commenced work as the new pastor of Lowry Hill Church, Minneapolis.

Kansas.

DOWNS.—Superintendent Broad and Evangelist Veazie held a missionary conference Oct. 5, at the close of which the church decided on immediate self-support, the pastor encouraging the movement by offering to reduce his salary \$50 if the church would raise as much more to replace the missionary aid expected for the coming year.

TOPPKE.—Central. Mr. G. T. Holbrook was approbated to preach by the Central Association, Sept. 26. He has charge of the Lincoln Street Colored Church, a mission that is doing a successful work. The Sunday school numbers ninety-eight members, besides a kindergarten. Mr. J. C. Geach was also approbated at the same time. He has charge of the church at Clay Center.

GARFIELD.—This church, which was reduced to five members six months ago, has taken a new start. A student from Chicago Seminary spent the summer preaching and visiting in the adjacent country. The membership is now twenty-five, with two C. E. Societies and three Sunday schools. The pastor's parish extends twenty miles, with a population of about 1,000. The congregations number 250.

KINSLEY.—Removals have reduced the church to twenty-nine members, among them being only two men. There is no pastor, but the members lead the meetings.

Nebraska.

CAMBRIDGE.—The quinquennial report of the church shows that during the last five years ninety-six new members have been added on confession and 123 in all. The benevolence was \$729, the expenses \$11,000.

WEEKLY REGISTER.

Calls.

BASCOM, George S., Dwight, N. D., to Hankinson.
BEWAN, Albert M., Corning, Io., to South Ottumwa.
BRAINERD, Frank G., formerly of Parkersburg, Io., to Spring Valley, Ill. Accepts.
CLARK, William D., Chesterfield, Ill., to Centralia. Accepts.
COLE, Thomas W., Ravenna, Neb., to Grand Island.
COOKMAN, Isaac, Freeville Baptist, of Nebraska, to Rockcastle, Ill. Accepts.
DAVIS, Albert P., Boston, Mass., to Wakefield.
GIMBLETT, William H., Carrington, N. D., to become general missionary of Northern Michigan. Declines.
HENNING, George W., Oakland, Cal., to Needles. Accepts.
LYON, Monroe H., Iowa Falls, Io., to Harvey, Ill. Accepts.
MARKHAM, Henry F., formerly home missionary in Kansas, to Berlin, Mass. Accepts.
MARVIN, J. P., Portsmouth, N. H., to West Charleston, Vt. Accepts.
OTIS, Clark C., Palo, Mich., to Carson City. Accepts.
PENMAN, John R., Irvington, N. Y., to Third Ch., Bangor, Me.
REID, David C., Spring Valley, Minn., accepts call to Leicester, Mass.
ROWLEY, Ralph A., to become Sunday school superintendent in Oregon. Accepts.
SEWALL, Oliver D., Strong, Me., to supply in Skowhegan for six months.
STERLING, George, Berkeley, Mass., to Manomet. Accepts.
TAYLOR, W. P., Boston, Mass., to Newmarket, N. H.
WILLIAMS, D. Thomas, Howell's, N. Y., to South Hartford.

Ordinations and Installations.

ADAMS, James R., o. First Ch., London, Ont., Oct. 8. Sermon, Dr. Joseph Wild; other parts, Rev. Messrs. Robert Hay, W. H. A. Claris, E. D. Sitcox.
BASSETT, Franklin H., o. Hartford, Mich., Oct. 8. Sermon, Rev. W. H. Warren; other parts, Rev. Messrs. W. B. Doda, H. W. Davis, C. DeW. Brower, G. L. Cady.
CAMP, Edward C., o. Worthington, Mass., Oct. 10. Sermon, Rev. Paul Van Dyke; other parts, Rev. Messrs. C. H. Hamlin, R. S. Underwood.
HARRIS, Charles E., o. Pilgrim Ch., Buffalo, N. Y., Oct. 8. Sermon, Rev. F. S. Fitch, D. D.; other parts, Rev. Messrs. J. W. Batley, H. D. Sheldon, W. A. Hobbs, Ethan Curtis.
HAYNES, Artemas J., o. First Ch., Harwich, Mass., Oct. 2. Sermon, Rev. J. W. Hayley; other parts, Rev. Messrs. S. B. Andrews, E. L. Marsh, E. I. Rackett.
HAYNES, Charles S., and NEWKIRK, Ward D., o. Meadville, N. C., Oct. 7. Sermon, Dr. A. W. Curtis; other parts, Rev. Messrs. S. S. Sevier, C. C. Collins, F. W. Sims, G. S. Dickerman.
SIMPSON, Samuel o. Garner, Io., Oct. 6. Sermon, Rev. W. R. Stewart; other parts, Rev. Messrs. T. O. Douglass, D. D., F. E. Carter.
TOLLIVER, John W., o. St. John's Ch., Springfield, Mass. Sermon, Dr. P. S. Moxom; other parts, Rev. Messrs. L. F. Giroux, A. M. Spangler, W. T. Hutchins, W. H. Dexter.

Resignations.

COLLIE, Joseph, Delevan, Wis.
DICKINSON, Charles H., Wellingford, Ct., to accept call to Canandaigua, N. Y.
DREW, Frank L., Gann Valley, Duncan and Pleasant Valley, S. D., to take effect Dec. 1.
FINSTER, Clarence, Rockford, Mich., withdraws resignation.
GOODSPEED, Frank L., First Ch., Amherst, Mass., to accept call to First Ch., Springfield.
HENDERSON, John H., Grand Island, Neb.
PARKER, Thomas, St. Ignace, Mich.
VILLIERS, J. Charles, Ottawa, Kan.
WASHINGTON, Alonzo G., Leigh, Neb.

Churches Organized.

CHEROKEE, Butte Co., Cal., Sept. 12.
DAVENPORT, Io., Bethlehem, reorganized Oct. 1.
MAD INDIAN, Ala., Sept. 29. Twenty-six members.
ROSEWOOD, Ala. Eighteen members.

OTHER CHRISTIAN WORK.

The Mt. Horeb, Ky., Presbyterian Church has suspended Colonel W. C. P. Breckinridge from its membership until Feb. 1, 1895.

The Evening Bible School, which has just reopened, will form an interesting and important feature of the school and class work carried on by the Boston Y. W. C. A., 40 Berkeley Street. Rev. J. M. Gray will repeat his popular course in outline Bible study on Tuesday evenings; Miss L. J. Gregg, Bible history and geography, illustrated, Wednesday evenings; Rev. J. M. Orrock, Bible interpretation, Thursday evenings. The Tuesday evening class will unite with Rev. A. J. Gordon's training school.

It is only five years since the Chicago Auxiliary of the American Tract Society came into existence. Although its income has been small its work has been very effective. The last year, at a cost of \$768, four colporters have made nearly 9,000 visits in Chicago alone, and through the literature they have put in circulation have reached a large army of Bohemians, Poles, Italians, Greeks and Germans, to say nothing of the Irish. It is not strange that during the past year the means of the society have been diminished, or that people out of employment should be rather more willing than ordinarily to read the papers and tracts put into their hands. Fifty-one churches and missions have been aided, and through Moody's Bible Institute, the theological seminaries, the deaconesses' homes, the Baptist training school and similar agencies, thousands of persons who rarely hear the gospel have been reached. The tracts have been printed in nineteen different languages. The secretary, Dr. Wherry, whose salary is paid by the parent society, asks only for \$5,000 a year for the work in Chicago.

A LATE breakfast is often caused by a late milkman. No cream for the coffee or oatmeal has delayed many a morning meal. Keep a supply of Borden's Peerless Brand Evaporated Cream in the house, and avoid such annoyances.

When Others Fail

Hood's Sarsaparilla builds up the shattered system, by giving vigorous action to the digestive organs, creating an appetite and purifying the blood. It is prepared by modern methods, possesses the greatest curative powers, and has the most wonderful record of actual cures of any medicine in existence. Be sure to get only Hood's.

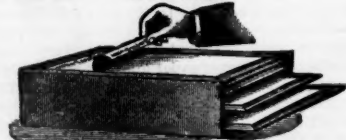
Hood's Sarsaparilla Cures

"Hood's Sarsaparilla is the best medicine I have ever taken for a blood purifier. I had a tired feeling, and was restless at night. I feel much better since taking Hood's Sarsaparilla. I have taken a great many other medicines, but they have given me no relief. My wife and children have also taken Hood's Sarsaparilla for purifying the blood with beneficial results." EMIL KOCH, Beecher, Ill. Get only Hood's.

Hood's Pills are purely vegetable. 25c.

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100 copies of any writing or drawing in 20 minutes.



The "SIMPLEX" is the easiest, cleanest, best and cheapest copying process. Its work is an exact fac-simile of the original writing. Requires no washing or cleaning, always ready, and will save its cost over and again in sending out notices. It costs but little (\$3 to \$10). Send for circulars.

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An Artistic Suite.



In the phrase of Shakespeare, here is 'e'en as luxurious a Drawing-Room Set as e'er your observation coped withal.

It contains four pieces: A latest pattern Parisian Sofa, two full-framed Easy Chairs and one Wall Chair. The completion of this magnificent set and its exhibition in our warerooms this week have produced a veritable sensation. Nothing finer has ever been offered.

The frames of extra size afford an unusual expanse for decorative display. The broad surface of dark-veined Cuban Mahogany is covered with a veritable maze of Marquetry. Superb floral wreaths and festoons, with full-blown roses, morning glories, etc., are present in lavish profusion. A triple row of inlay of brass, copper, ebony, tulip wood, rosewood, boxwood, tortoise and mother-of-pearl appears on each frame.

The covering of the sofa is a satin damask with a ground of *cafe au lait* and the design in self-colors. The chairs are similarly covered with an azure ground.

In any other leading warerooms in this country this set would be marked at nearly twice our price.

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HEATER, WORTH AT RETAIL, - 10.00. WE WILL SEND BOX AND HEATER ON THIRTY DAYS' TRIAL; IF SATISFACTORY YOU CAN REMIT \$10.00 IF NOT, HOLD GOODS SUBJECT TO OUR ORDER.

See Congregationalist, October 11.

THE LARKIN SOAP MFG. CO., BUFFALO, N.Y.



THE BUSINESS OUTLOOK.

The abnormal strength of the market for sterling exchange ought to direct the thoughtful attention of our business men and our law-makers to the condition of our currency and emphasize the importance of an early improvement on that condition. It is announced that Messrs. Kidder, Peabody & Co. will ship to Europe this week \$500,000 in gold. The advance of exchange to within a fraction of a price which would necessitate shipments, at a time when gold imports would be natural and usual, is extremely suggestive of disorder somewhere, and such an advance so early in the season is at least ominous of a resumption of gold exports much before the usual season and of a larger volume of such exports during the winter than any of us care to see.

The apprehension growing out of this threatened export of gold is due to a peculiar circumstance. It is not due to any lack of the yellow metal in this country, for the total national stock is by everybody believed to be ample. The unfortunate distribution of this stock is the weak point in our situation. Our large national supply of gold is distributed among the people and among the banks; it is not in the treasury. The government holds an available gold balance of only about \$60,000,000. Of course, under our currency system, the burden of the gold shipments will have to be borne by the government treasury. The bankers who ship the gold go to their banks and get the paper money which is their due and then go to the treasury to have the bills redeemed in gold. The government has out some \$800,000,000 of paper and silver currency which it is bound to maintain at a par with gold—that is, is always bound to give gold for the other forms of currency.

To do this it has the altogether inadequate gold reserve of \$60,000,000. At times when gold exports occur the test of this inter-convertibility of our various kinds of currency is applied. And it is the recurrence of this test which makes us fear the export of gold in large volume. The result, we all have confidence, will be satisfactory. Government will sell more bonds, attract gold to the treasury, meet the demands and we shall breathe freely again. But until the end is in sight anxiety and apprehension will hold away and disturb business.

The moral is plain. The government should be divorced from the banking business. It should withdraw to its legitimate function of coining only absolute money. It should leave to the banks the business of note issuing, with a partial reserve to secure such notes. Then the burden of gold exports would fall upon the banks; they would satisfy it out of their abundant supplies or check it by contracting their note issues and raising interest rates. There would be preparation in advance for such movements of the precious metals. But the government cannot, in the nature of things, make this preparation. It is not, and cannot be, a free banking factor in the community. Its banking functions are limited and are rigid in their operations. They are in substance to increase or reduce the volume of floating currency with an absolute disregard of the needs of commerce. They are intensely mischievous at frequent intervals and are likely to operate that way this winter.

RAYMOND & WHITCOMB'S CALIFORNIA TOURS.—Tourists going to California will find in Messrs. Raymond & Whitcomb's series of eight winter excursions comforts and luxuries otherwise unattainable. Their parties travel in special Pullman vestibuled trains with dining-cars and every other first-class appointment. The tickets permit the holder to exercise his own preferences as to place and time of sojourn on the Pacific coast and insure reduced hotel rates. Nine parties will return next spring with special escort, while the tickets are equally good returning independently on any regular train. The tourists have a choice of three homeward routes. The first two outward excursions will leave Boston Nov. 15 and Dec. 13. Raymond & Whitcomb, 296 Washington Street, Boston, will send a descriptive book to any address.

"MERIT WINS" for pains and injuries, Pond's Extract. Beware! deserving preparations are quickly counterfeited.

A HINT TO ECONOMISTS.—If you want to economize, and yet to own the finest furniture of the day, it will be a wise plan to visit the Paine warehouses on Canal Street before concluding any furniture purchases. The prices which they are quoting this week on their finest drawing-room work are lower than anything ever before known in this city. In some respects they are almost sensational. In our judgment it will be many years before furniture reaches a lower price level than it has now attained.

OLUBBING RATES.

For the convenience of our subscribers we have made arrangements with the publishers of some leading periodicals by which we can furnish them, in connection with the *Congregationalist*, at a reduced rate. The postage is prepaid in all cases. Subscribers may order as many of the publications named as they choose, at the prices annexed.

The Century Magazine.....	\$3.60
Harper's Magazine.....	3.25
Atlantic Monthly.....	3.25
Scribner's Magazine.....	2.60
Harper's Weekly.....	2.25
"Bazar".....	3.25
Public Opinion.....	2.50
Harper's Young People.....	1.60
St. Nicholas.....	2.50
Our Little Ones.....	1.30

Let all who send to us for the above periodicals take notice that, after receiving the first number, they must write to the publication itself, and not to us, in case of any irregularity, or if they wish to have the direction changed to any other post office. The money which is sent to us for these periodicals we forward promptly to the various offices, and our responsibility in the matter then ceases.

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A Phosphorized
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Financial.

HOME INSURANCE COMPANY

OF NEW YORK.

OFFICE, NO. 119 BROADWAY.

Eightieth Semi-Annual Statement, July, 1893.

CASH CAPITAL.....\$1,000,000.00
Reserve Premium Fund.....4,225,092.90
Reserve for Unpaid Losses, Claims and Taxes.....850,941.78
Net Surplus.....1,009,548.32

CASH ASSETS.....\$9,116,182.11

SUMMARY OF ASSETS.

Cash in Banks.....\$193,631.78
Real Estate.....1,363,781.37
Bonds and Mortgages, being first lien on Real Estate.....608,759.37
United States Stocks (market value).....1,409,550.00
Bank and Railroad Stocks and Bonds (market value).....3,573,455.00
State and City Bonds (market value).....681,682.74
Loans on Stocks, payable on demand.....121,000.00
Premiums uncollected and in hands of Agents.....718,505.87
Interest due and accrued on 1st July, 1893.....26,716.18

TOTAL.....\$9,116,182.11

D. A. HEALD, President.

J. H. WASHBURN, Vice-President.

E. G. SNOW, Jr., Secretary.

W. L. BIGELOW, Secretary.

T. B. GREENE, Secretary.

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New York, July 11, 1893.

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CHRISTIAN ENDEAVOR NOTES.

In Kansas City, Mo., a gospel wagon is used to hold meetings every Sunday afternoon in sections of the city without churches.

Once every month a New Orleans society holds a meeting at which everything recited or sung is given from memory. A part of the exercises consists of repeating in concert a psalm that has been learned.

The society at Auburn, Cal., conducts meetings at the county jail every Sunday. The prisoners often learn some appropriate song during the week in order that they may be prepared to join in the meeting.

For three years the society at West Torrington, Ct., has given an annual reception to the old people of the neighborhood. Of those present at the last gathering of this kind five were more than eighty years old and one was more than ninety.

The local union of Newark, N. J., has started a campaign for good citizenship that includes a series of meetings extending over a week and addressed by Rev. W. H. Boole, D. D., numerous mass meetings, with John G. Woolley as one of the speakers, special sermons by the pastors every other month, and the appointment of workers to note violations of the laws governing saloons and elections.

As nearly all of the delegates to the California convention of Y. M. C. Associations were Endeavorers, four of the societies in Oakland, where the convention was held, provided collations during the convention, and on Sunday evening there was held a union meeting of six of the societies, attended by more than a thousand and led by General Secretary L. W. Messer of Chicago.

The societies in Cleveland, O., have divided the city among themselves by districts, and assigned each district to the especial oversight of a committee, which is to report at once to a central committee any breaking of the laws by saloons, or other evils in their district. The names of the lawbreakers are furnished to the newspapers. The records of candidates for office are investigated and reported to the central committee, which reports to the local societies.

Texas has a State correspondence committee, which obtained from the district superintendents the names of societies, corresponding secretaries or individuals whom they might help by a letter. To each of these they wrote and thus learned of others whom they might aid. The letters received in reply were sent to the superintendents of the districts from which they came in order that they might gain a better knowledge of their fields. The result has been a great quickening of zeal in weak societies and careless members, a greater interest of the societies in one another, and the distribution of literature in many towns now without a society.

While there was a general feeling of disappointment in the program for the ninth annual convention of the Vermont Christian Endeavor Union, held at Newport, Oct. 2, 3, owing to the difficulty of obtaining speakers from outside the State, the meeting was one of the most helpful ever held. The vital needs of the work were recognized and the best ways of meeting them presented by various workers. The unexpected presence of Mr. Arthur W. Milbury, secretary of the Industrial Christian Alliance, New York City, was an inspiration. The reports fail to show the actual results, as only 149 out of 289 societies were heard from. These societies, however, report 5,431 active and 1,899 associate members. There are seventy-five Junior societies in the State with a membership of 2,519. Mr. E. G. Osgood of Bellows Falls was elected president.

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These garments are made in the workshops in our buildings, 398 and 400 Washington Street, and parents who desire clothing for their boys which they can know is made under proper sanitary conditions are invited to examine our stock and visit our workrooms.

No other house in the country undertakes to make boys' clothing as we make it.

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WANTED.—A copy of the records of the International Congregational Council held in London, Eng., July, 1891, for which a fair price will be paid. Address "B. L. J.," the Congregationalist.

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EDUCATION.

— Rev. Dr. P. S. Moxom of Springfield has been selected to serve as one of the university preachers at Harvard.

— Mr. Henry C. Vedder, until recently the able literary editor of the *Examiner*, will leave that post to accept the chair of church history in Crozier Theological Seminary.

— The fall term of Washburn College, Topeka, opened Sept. 12, with an attendance of about two hundred students and the prospect of an additional hundred before the year closes. It has a strong faculty and is well equipped for thorough and successful work.

— The glittering prize of \$15,000 hangs before the eyes of Dorchester, Salem, Plymouth, and it will fall into the lap or laps of the community or communities that prove to the governor of the commonwealth and his council that within them were held the first town meeting in America and the first free public school supported by general taxation. In view of the conflicting evidence brought before the tribunal last week, the judges are not to be congratulated on the ease of their task, nor does it seem at all certain that any decision now can make certain that subsequent unearthing of documentary proof will not prove the site or sites selected to be untenable.

ESTIMATES OF MEN.

CHARLES DARWIN.

Whatever final value may be assigned to his doctrine, nothing can ever detract from the luster shed upon it by the wealth of his knowledge and the infinite ingenuity of his resource. The intrinsic power of his theory is shown at least in this one respect, that in the department of knowledge with which he is concerned it has effected an entire revolution in the methods of research. Before his time the study of living nature had a tendency to be merely statistical; since his time it has become predominately historical.— *Lord Salisbury*.

STANLEY J. WEYMAN.

Few writers of fiction who have appeared in England in the last decade have given their readers more satisfaction than Mr. Stanley J. Weyman, and no single writer of the number can be said to have approached him, much less to have equaled him, in the romantic world of the historical novel, where so many men of talent are perpetually seeking, but generally missing, distinction. He has what every historical novelist must have in order to interest us—the faculty of inventing complicated plots which involve and develop stirring incidents, or, lacking this faculty, the knowledge and the tact that can select genuine historical episodes that fulfill these conditions; and he has the kind of learning which restores the past picturesquely to the imagination, and imparts vitality to the personality of men and women of other races than his own. Other historical novelists have acquired this learning, but few, when they have acquired it, have so mastered it and made it their own as to bear it lightly like a flower.— *Richard Henry Stoddard*.

DAVID DUDLEY FIELD.

Other men at the bar have, perhaps, had a more profound knowledge of the technical details of law, but none have seen the law more truly in its immediate relation to public welfare. Other men have been more devoted to research and gathered richer stores of erudition to throw light upon the law, but few, if any, have known so well how to inspire others in research, or with such good judgment to select from its fruits that which was of prime importance to his purpose. There have been other men more given to close and sustained reasoning, but few able to put such a forceful personality into the presentation of legal reasoning. There have been other lawyers with more notable gifts of wit, humor, satire and invective, but few, if any, whose prepossessing presence and keen-minded

powers in a personal controversy delivered harder blows or sharper thrusts, yet with so much respect for forensic and parliamentary proprieties. Others have been more eloquent to the popular appreciation, but few have had such a vigorous grasp of thought or such convincing power in forcing hesitating minds to a firm conclusion.— *Austin Abbott*.

CALENDAR.

A. M. A., Lowell, Oct. 23-25.
Nonpartisan National W. C. T. U. Convention,
Washington, Pa., Nov. 13-16.
W. C. T. U. Convention, Cleveland, Nov. 16-21.
American Historical Association, Washington,
Dec. 26-28.

No lamp is good without its own chimney.

The "Index to Chimneys" tells what chimney is made for every lamp or burner in use.

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DEDICATION IN ST. LOUIS.

The beautiful new building of the Compton Hill Church was dedicated Oct. 9. Dr. Michael Burnham preached a powerful sermon from 1 Tim. 3: 15, and Dr. C. S. Sargent offered the dedicatory prayer. An elaborate program had been prepared for the occasion and the music and floral decorations added much to the impressiveness of the services. The large audience overflowed the auditorium.

The building is situated on the corner of Lafayette and Compton Avenues, in one of the pleasantest sections of the city and in a large field distinctively its own. It is constructed of Indiana Bedford stone and is of artistic design, presenting a structure at once massive and beautiful. The tower on the corner contains the main entrance and vestibule, opening into the commodious auditorium, which is octagonal in form, with a ribbed and domed ceiling and having a seating capacity of 800. The old chapel, with a capacity of 350, now serves as a lecture-room and opens into the auditorium. There is also provision for a gallery when needed, seating 450 persons more, making the total seating capacity 1,600. Social rooms open into the lecture hall and a basement contains kitchen, dining and toilet rooms.

The pastor's study, in the main tower, is a model of convenience and beauty. The stained glass windows are the subject of general commendation. The church is heated with steam and lighted by electricity. The pulpit is in the corner opposite the tower; the pews, circular in form, and other furnishings are of quartered oak; the floor is bowled, and the organ and choir loft are behind the pulpit. The cost of the new building is \$30,000, making the property complete worth \$60,000, with an indebtedness of \$20,000. The organ will cost \$5,000 additional.

The completion of this edifice marks an era in St. Louis Congregationalism, adding, as it does, one of the finest buildings and most spacious auditoriums to the many fine edifices in the city. The total membership is 402. The church started thirteen years and a half ago "without a member or a dollar." Its first and only pastor is Dr. G. C. Adams, to whose faith and fortitude the new building is a crowning monument, and he and his people are to be congratulated on the consummation of what is the greatest Congregational achievement in St. Louis since the founding of the First and Pilgrim Churches. W. M. J.

Marriages.

(The charge for marriage notices is twenty-five cents.)

BLISS—LITTLE—In the Assembly's Presbyterian Church, Washington, D. C., Sept. 25, by Rev. G. O. Little, D. D., father of the bride, Dr. Charles Lincoln Bliss of Bryn Mawr, Pa., son of the late Rev. Isaac G. Bliss, D. D., and Edith Mitchell Little.

CLARK—ELLIOTT—In Boston, Oct. 9, by Rev. R. B. Tobey, Charles Clark of Andover and Elizabeth J. Elliott of Andover.

ROBINSON—FRINGLE—In St. Johnsbury Center, Vt., Sept. 20, by Rev. Perrin B. Risk, Rev. Charles F. Robinson of Meriden, N. H., and Florence E. Fringle of St. Johnsbury Center.

SHEARMAN—STILLMAN—In Brooklyn, N. Y., Oct. 11, by Rev. Lyman Abbott, D. D., Rev. Thomas G. Shearman, Jr., and Nellie Hall Stillman.

Deaths.

COOLEY—In Springfield, Oct. 1, Rev. Henry Cooley, aged 54 yrs.

DININ—In Chelsea, Oct. 14; John E. Dinin. He was born in Jamestown, N. Y., and had lived fifty-four years in Chelsea, where he was a merchant tailor. As a member of the First Church since it was started he was an earnest worker in its support.

EATON—In West Somerville, Oct. 11, Elizabeth A., widow of the late Rev. P. S. Eaton, aged 89 yrs., 10 mos.

TRAVIS—In Brighton, Oct. 7, of diphtheria, Stanley Valentine, youngest child of Charles B. and Lucinda P. Travis, aged 4 yrs., 3 mos.

DEACON JOHN H. PLUMER.

Deacon Plumer died in South Berwick, Me., Oct. 4. He was born in this town some sixty-five years ago, and has been a lifelong resident. In the near circle of home friends he has for many years been the strong pillar around which relatives have clustered and upon which they have leaned. As a citizen he has long been actively and influentially identified with the best things in the town. He has been that rare man—a good citizen. As a Christian Mr. Plumer inherited the faith. His father was a deacon of the Congregational church for a long time, and at his death the son was chosen as his successor, and he has held the office for more than eighteen years. In this office he was wise, prudent and helpful. For nearly thirty years he was Sunday school superintendent, and the interests of the school were very dear to his heart. He was, indeed, a brother beloved. The church mourns an officer. The town laments a citizen. The poor and needy miss a kindly friend. J. G. L.

HER DUTY TO TELL.

One of the Loveliest of Ladies Writes a Letter Which Readers Will Never Forget. It is a Grand Letter and Well Worth Reading.



MISS E. BURKE.

Read this remarkably interesting letter, with the accompanying beautiful portrait from Miss E. Burke, of Amoskeag, N. H., which we place before our readers:

"Soon after graduating from school, I was stricken down with nervous prostration, and no one but God knows what I suffered.

"I was so nervous that the least little thing would cause my heart to flutter and palpitate. I was also troubled with severe headache and dizziness, which unfitted me for any mental work. I tried several highly recommended compounds, but they did me no good.

"At last, I decided to give Dr. Greene's Nervura blood and nerve remedy a trial. What a blessing it has proved to me! I can truly say that I owe my present excellent health to Dr. Greene's Nervura blood and nerve remedy. We keep it in the house, as it cures a sick headache or neuralgia in every case, and gives immediate relief.

"I am so grateful for the good this wonderful remedy has done me, and in order that other poor sufferers may be pointed to the path of health, I deem it my duty to state what Dr. Greene's Nervura blood and nerve remedy has done for me. My faith is so strong in this grand medicine which has done me so much good, that I urge others to use it and get well. I have recommended it to several, who have tried it and been cured."

Here is the voluntary testimony of a most estimable lady, that she was cured by Dr. Greene's Nervura blood and nerve remedy.

It is a wonderful tribute to the great value of this medicine in curing disease. There is a large class of people who, while not exactly sick, suffer from extreme nervousness, feel weak and tired, lack their old-time strength and ambition. They do not eat or sleep well, wake mornings tired, with dull-feeling head and no inclination to take hold of their work.

To all such we would recommend Dr. Greene's Nervura blood and nerve remedy, for it will certainly give strong nerves and vigorous bodies—in fact, will make you strong and well.

This medicine is recommended by doctors. It is not a patent medicine, but the prescription of the most successful living specialist in curing nervous and chronic diseases, Dr. Greene, of 34 Temple Place, Boston, Mass. He has the largest practice in the world, and this grand medical discovery is the result of his vast experience. The great reputation of Dr. Greene is a guarantee that this medicine will cure, and the fact that he can be consulted by any one at any time free of charge, personally or by letter, gives absolute assurance of the beneficial action of this wonderful medicine.

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SALAD DRESSING"

Notices and Societies.

Religious and ecclesiastical notices in an abbreviated form are inserted without charge. The price for publishing such notices in full is ten cents a line, eight words a line. See Subscribers' Column for personal notices, addresses, church and individual wants, etc.

NOTICES.

BOSTON MINISTERS' MEETING. Pilgrim Hall, Oct. 22, at 10 A. M. Topic, Our Foreign Missionary Work. Speakers, Rev. Charles H. Daniels, D. D., Rev. W. W. Jordan, Rev. Smith Baker, D. D.

FOREIGN MISSIONARY PRAYER MEETING in the rooms of the Woman's Board of Missions every Friday at 11 A. M.

WORCESTER SOUTH CONFERENCE. Uxbridge, Oct. 31, 10 A. M.

WORCESTER NORTH ASSOCIATION. Gardner, Oct. 23, 10 A. M.

NORFOLK AND PILGRIM BRANCH W. R. M., quarterly meeting, Union Church, South Weymouth, Oct. 23, 10 A. M.

SEMI-ANNUAL State W. C. A. and Y. W. C. A. Convention, Prospect Street Church, Cambridgeport, Oct. 17, 18. Opening session, 2:30 P. M.

UNION BIBLE CLASS, under Rev. Nehemiah Boynton, D. D., Bromfield Street Church, Boston, Saturdays, 3 P. M. **PRIMARY UNION** at 2 P. M.

WOMAN'S HOME MISSIONARY ASSOCIATION. Fifteenth annual meeting will be held in the Union Congregational Church, Boston, corner of West Newton Street and Columbus Avenue, Wednesday, Oct. 31. Sessions, 10:30 A. M. and 2 P. M. There will be the usual business, reports of secretary, treasurer and auxiliaries and election of officers. Addresses will be made by Mrs. H. S. Caswell, Miss Mary P. Lord of North Dakota, Rev. Nehemiah Boynton, D. D., and others. Basket lunch. **ANNA A. PICKENS, Secretary.**

THE AMERICAN MISSIONARY ASSOCIATION. The forty eighth annual meeting of the American Missionary Association will be held in the First Congregational Church, Lowell, Mass., Oct. 23-25, beginning at three o'clock on Tuesday afternoon, at which time the general survey and treasurer's report will be presented. In the evening Rev. C. H. Richards, D. D., of Philadelphia, Pa., will preach the sermon. Hospitalities will be extended to all officials of the A. M. A., to all speakers at the meeting, all pastors and missionaries present, all life members of the association and all duly accredited delegates, who will send their names in advance of the meeting to Rev. George H. Johnson, 255 Branch Street, Lowell. The Merrimac House and the American House in Lowell will receive guests of the A. M. A. at \$2.00 per day. The arrangements for reduced railroad rates are that round-trip tickets will be sold, good going the 20th to the 25th, and good returning until the 31st, inclusive, at the following rates: Two cents per mile from points within 25 miles from Lowell, with a minimum rate of twenty five cents; \$1 from points from 25 to 33 miles from Lowell and one-half cents per mile from points more than 33 miles from Lowell; from territory of principal connecting trunk lines, fare and a third certificate plan, certificates to be indorsed by Deacon James G. Nutrick, Lowell, Mass. Round-trip tickets on the fare and one-third plan can be purchased at principal points on these railroads and steamboat lines: Boston & Albany, New York & New England, New York, New Haven & Hartford, Old Colony, Fall River, Norwich, Providence, Stonington.

FALL MEETINGS.

Connecticut, South Norwalk, Tuesday, Nov. 20.

BENEVOLENT SOCIETIES.

THE CONGREGATIONAL HOME MISSIONARY SOCIETY is represented in Massachusetts by **THE MASSACHUSETTS HOME MISSIONARY SOCIETY**, No. 9 Congregational House, Rev. Joshua Colt, Secretary; Rev. Edwin B. Palmer, Treasurer.

WOMAN'S HOME MISSIONARY ASSOCIATION. Room No. 32, Congregational House. Office hours, 9 to 5. Annual membership, \$1.00; life membership, \$20.00. Contributions solicited. Miss Sarah K. Burgess, Treasurer. **AMERICAN BOARD OF COMMISSIONERS FOR FOREIGN MISSIONS.** Congregational House, No. 1 Somerset St., Boston. Langdon S. Ward, Treasurer; Charles E. Swett, Publishing and Purchasing Agent. Office in New York, 121 Bible House; in Chicago, 151 Washington St.

WOMAN'S BOARD OF MISSIONS. Rooms 1 and 2 Congregational House, Miss Ellen Carruth, Treasurer; Miss Abbie B. Child, Home Secretary.

THE AMERICAN MISSIONARY ASSOCIATION. Bible House, New York. Missions in the United States, evangelistic and educational, at the South, and in the West among the Indians and Chinese. Boston office, 21 Congregational House; Chicago office, 151 Washington St.; Cleveland office, Y. M. C. A. Building. Donations may be sent to either of the above offices, or to H. W. Hubbard, Treasurer, 108 Bible House, New York City.

THE CONGREGATIONAL CHURCH BUILDING SOCIETY. Church and Parsonage Building. Rev. L. H. Cobb, D. D., Secretary; H. D. Pinneo, Treasurer, 88 Bible House, New York; Rev. George A. Hood, Congregational House, Boston, Field Secretary.

CONGREGATIONAL EDUCATION SOCIETY.—(Carrying on the work hitherto done by College and Education Society and New West Education Commission.) E. A. Studley, Treasurer. Offices, 10 Congregational House, Boston, and 151 Washington St., Chicago.

CONG. SUNDAY SCHOOL & PUBLISHING SOCIETY.—Contributions used only for missionary work. Rev. George M. Boynton, D. D., Secretary; W. A. Duncau, Ph. D., Field Secretary; E. Lawrence Barnard, Treasurer, Congregational House, Boston.

MASSACHUSETTS BOARD OF MINISTERIAL AID.—Treasurer, Mr. Arthur G. Stanwood, 701 State Building, Boston. Address applications to Rev. A. H. Quint, D. D., Congregational Library, 1 Somerset St., Boston.

MINISTERIAL RELIEF.—In order to afford a little timely aid to aged and disabled home and foreign missionaries and ministers and their families, the committee of the National Council asks from each church one splendid offering for its permanent invested fund. It also invites generous individual gifts. For fuller information see Minutes of National Council, 1892, and Year-Book, 1893, page 92. Secretary, Rev. N. H. Whittleson, New Haven, Ct.; Treasurer, Rev. S. B. Forbes, Hartford, Ct. **CL. FORM OF A BEQUEST.** I bequeath to the "Trustees of the National Council of the Congregational Churches of the United States" (a body corporate chartered under the laws of the State of Connecticut) (here insert the bequest), to be used for the purpose of Ministerial Relief, as provided in the resolution of the National Council of the Congregational Churches of the United States at its session held in Chicago in October, 1893.

THE CONGREGATIONAL BOARD OF PASTORAL SUPPLY. established by the Massachusetts General Association, invites correspondence with churches and ministers. Careful attention will be given to applications from churches without the State. Room 22 Congregational House, Boston. REV. CHARLES B. RICE, Secretary.

CONGREGATIONAL MINISTERIAL BUREAU. organized 1874, furnishes churches, free of charge, with Sabbath supplies, stated supplies and candidates. Address: Rev. W. F. Bacon, Congregational House, Boston, Mass.

BOSTON SEAMAN'S FRIEND SOCIETY. founded December, 1827; chapel, 287 Hanover St.; chaplain, Capt. S. S. Nickerson; furnishes loan libraries and religious reading to vessels, and distributes clothing and other necessities to shipwrecked and destitute seamen and their families. Chapel open day and evening. Branch mission, Vineyard Sound. Contributions of second-hand clothing, weekly papers and monthly magazines solicited, and may be sent to the chapel, 287 Hanover Street. Contributions to sustain its work are solicited, and remittances may be sent to B. S. Snow, Corresponding Secretary, Room 22, Congregational House. Rev. ALEXANDER MCKENZIE, D. D., President. GEORGE GOULD, Treasurer. HARRIS S. SNOW, Corresponding Secretary. Congregational House, Boston.

AMERICAN SEAMEN'S FRIEND SOCIETY. No. 76 Wall St., New York. Incorporated April, 1833. Object: to improve the moral and social condition of seamen. Sustains chaplains and missionaries; promotes temperance homes and boarding houses in leading seaports at home and abroad; provides libraries for outgoing vessels; publishes the *Seaman's Magazine*, *Seamen's Friend* and *Life Boat*. Contributions to sustain its work are solicited, and remittances of name are requested to be made direct to the main office of the Society at New York. CHARLES H. TRASK, President. Rev. W. C. STITT, Secretary. W. C. STUGGER, Treasurer.

THE AMERICAN SUNDAY SCHOOL UNION. established 1824, organizes Sunday schools and does general mission work, more especially in rural districts. Its work is interdenominational, to help all churches of Christ. The legal form of bequest is, "I give and bequeath to the American Sunday School Union, established in the city of Philadelphia, — dollars." Contributions may be sent to the secretary for New England, Rev. Addison P. Foster, D. D., No. 1 Beacon Street, Room 33, Boston. Post office address, Box 1632.

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SKINS ON FIRE with torturing, disfiguring eczemas and every species of itching, burning, and scaly skin and scalp diseases relieved by a single application and speedily cured by **CUTICURA** when the best physicians, hospitals, and all else fails.

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Wilson's Common Sense Ear Drums New scientific invention, entirely different in construction from all other devices. Assist the deaf when all other devices fail, where medical skill has given no relief. They are safe, comfortable and invisible; have no wire or string attachment. Write for pamphlet.

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I used Ely's Cream Balm for catarrh and have received great benefit. I believe it a safe and certain cure. Very pleasant to take.—Wm. Fraser, Rochester, N. Y.

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Opens and cleanses the Nasal Passages, Allays Pain and Inflammation, Heals the Sores, Protects the Membrane from colds, Restores the Senses of Taste and Smell. The Balm is quickly absorbed and gives relief at once.

A particle is applied into each nostril and is agreeable. Price 50 cents at Druggists or by mail. ELY BROTHERS, 56 Warren Street, New York.

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